

Bishop Sims Opens Own Church In Philly

PHILADELPHIA— (ANP)— The independent religious organization which many of Bishop David H. Sims' friends thought he should have founded rather than engage in the bitter losing contest with the A. M. E. church got underway with the opening Christmas Day of the People's United Methodist Church, 19th and Lombard Streets.

The building, used in recent years as headquarters for the Benefit Boy's club, was originally a church building and has now been reverted back to its original purpose.

The active pastor of the congregation will be Rev. L. J. Staton, a minister for 25 years in the A. M. E. church. Bishop Sims preached the morning service on Christmas

Similar congregations are planned elsewhere along the Eastern seaboard and in the South, according to Bishop Sims.

The Greater St. Matthew's Independent Church, organized by the Rev. M. W. Lewis, after Bishop D. Ward Nichols assigned another pastor to the Greater St. Matthews A. M. E. Church, is about ready to move into its newly-purchased church home. It is likely that services of the new St. Matthew's congregation which had been meeting in the Jehovah Jirch Baptist church will be held in its new home on New Year's Day.

Fund Raising Permit Granted Negro Church

The Atlanta Fund Appeals Review Board has approved a request from St. Peter's African Methodist Church, 253 Cain St., N.E., for permission to conduct a 60-day fund-raising campaign, with a goal of \$10,000 for building purposes.

Board members referred to the Community Planning Council a petition from the Three-H Home Mission for permission to solicit funds for emergency relief to the needy. The request was presented through the Rev. James C. Hazelton, Atlanta evangelist.

Mrs. Gene Berkey, Board President, said the Council will pass on the question of whether emergency relief proposed by the Mission would overlap or duplicate that of existing agencies.

P. E. Shulhafer was elected Vice President of the Board. Mrs. Berkey read a report from the Mayor and City Council banning mobile units used in charity appeals from main City traffic areas. Mrs. Berkey said the Council had backed a recent Board decision approving forthcoming appeals here of the American Cancer Society and Boys Estate and denying a request by the Georgia Industrial Home.

Stand for Rights, AME's Urged

How to Be Greeted

With Folded Arms

INDIANAPOLIS — (ANP) —

Members of the African Methodist Episcopal Church all over the nation, last week, were called upon to stand up for civil rights when President Truman makes his speaking tour of the country, this month.

The call for action came from Bishop John A. Gregg, president of the AME Bishops' Council, and Bishop George W. Baber of the Fourth Episcopal District. They succeeded in having the Bishops' Council approve a resolution urging united pressure.

To Protest Congress Inaction

The resolution called for all "friends of civil rights" to stand at attention and fold their arms when President Truman appears to make a speech.

This, the resolution said, would be in protest of the failure of the 81st Congress to pass the fair employment practices bill as well as other civil rights legislation during this session.

The bishops further went on record as demanding first-class citizenship for all Americans.

Edgar Brown at Session
The resolution was approved by more than 1200 ministers, Wednesday, at a spring convocation in connection with the Bishops' Council meeting.

Edgar G. Brown, director of the National Negro Council, who was present, said that copies of the resolution would be sent to all AME congregations, comprising 1,250,000 ministers.

He added that a special telegram also would be sent to the White House.

Bishop Thwarts Attempt to Tie Up N.J. AME Funds

TRENTON, N.J. — Efforts on the part of antiadministration forces to tie up the funds of the New Jersey AME annual conference were thwarted last week by Bishop D. Ward Nichols, prelate of the First Episcopal District.

After that these forces have succeeded in having a receiver named to hold the money usually collected at the conference, Bishop Nichols had reports made before the session opened and forwarded the funds to Dr. A. S. Jackson, financial secretary, in Washington, D.C.

An injunction to restrain the prelate from conducting the meeting was denied but the receiver was appointed on the grounds that Nichols, as a nonresident of New Jersey, might go out of the State's jurisdiction.

The order, which was signed in Superior Court on May 2 by justice William H. Jayne, restrained Bishop Nichols, the presiding elders, and all other church officials, from transferring, assigning, delivering, or removing any of the money or property of the conference from the State of New Jersey, as long as the order is in force.

Ordered to Court

It also appointed a receiver for the funds collected by the conference and directed the church officials to appear in court on May 12 and show cause why an injunction should not be issued and why a receiver should not be appointed to take charge of all the church property.

Notice of the order was served upon Bishop Nichols and the presiding elders four hours after they had gathered here for the staging of the 78th annual session of the conference at the Mt. Zion AME Church. Out of respect for the church and the dignity of the defendants, service of the order was made on the defendants in a barbershop on Montgomery St. located directly across from the parish of Mt. Zion church.

The show cause order and the appointment of a receiver was the outgrowth of a suit filed against the conference and its officers by a woman pastor of Wallington, N.J. the Rev. Mattie E. Jackson, who is pastor of the St. Peter's African Methodist Church of Rutherford, N.J. The suit charged that large funds of the conference have been

dissipated and withdrawn and not devoted to the use for which the funds were collected.

It was filed by the Rev. Mrs. Jackson on behalf of herself and all of the other members, officers and clergymen of the New Jersey Conference and in behalf of all the conference's traveling elders, deacons and licentiates, and all the local elders and local deacons and lay members of the AME Church and all persons similarly situated.

Defendants Named

Named as defendants in the action were the New Jersey Annual Conference, Bishop Nichols, the Rev. J. Francis Vanderhorst, the Rev. Joseph L. Russ, the Rev. Sandie Nichols, the Rev. Morris M. Ward, the Rev. I. Stanley Jacobs, the Rev. Mansfield E. Jackson, the Rev. Howard Alan Garcia, the Rev. Reverdy C. Ransom Jr., the Rev. Thomas E. Harper, John Shack, the Rev. David M. Owens and the Rev. John C. Frazier.

The presiding elders of the conference are the Revs. Vanderhorst, Russ, Ward and Sandie Nichols. The Rev. Mr. Owens is pastor of Mt. Olive. The Rev. Jackson is treasurer of the New Jersey conference.

Justice Jayne appointed Max J. Mareiniss of 60 Park Pl in Newark, N.J., as receiver of the conference and directed him to be bonded in Supreme Court for \$20,000 and deposit all funds received by him with the Federal Trust Company of Newark. The order stated that no withdrawals could be made on such funds by the receiver except by check countersigned by Ralph Jacobson, Master of Superior Court.

'Enemies at Work'

Bishop Nichols, after being served in the action, issued a statement declaring:

"As anticipated, the disgruntled elements of the District have attempted to embrace our annual conference with false allegations and would-be court suits. The papers served on me today in behalf of one Mrs. Mattie Jackson are groundless and without foundation as the court will undoubtedly prove.

"Our church is governed by the Church Discipline and Mrs. Jackson was entitled to a hearing be-

fore the Bishop's Council. She did not appear and, as a result, is in error in stating that she was refused a legitimate hearing.

"I never at any time threatened Mrs. Jackson and I am confident that this controversy will be thrown out of court as have been the other attempts to embrace us. I am presenting this statement to the press in recognition of their efforts to clearly interpret and inform their readers of the facts. The facts in this case are simple—the enemies of the AME Church are at work. I am confident we will win."

Rep. Javits Awarded AME Citation

NEW YORK (NNPA)—The First Episcopal District of the AME Church last Friday night awarded its Citation of Merit for Distinguished Service to Representative Jacob K. Javits, Republican-Liberal, of New York.

The award, signed by Bishop D. Ward Nichols, was presented by the Rev. Walter P. Offutt Jr., church secretary of the NAACP. The presentation was made at Great Hall of the City College of New York at the closing session of the Religious Education Chautauqua of the church group.

A Consistent Fighter

Bishop Nichols praised Mr. Javits as "a consistent fighter for human rights, health, housing, education and the general welfare."

He said it was because of "the noble and forthright stand he has taken in the field of civil rights and his willingness to champion the cause of minorities that the AME Church was 'happy to indicate in some small measure the esteem in which he is held.'"

Mr. Javits was cited for his consistent fight "to implement the basic concept of life, liberty and the pursuit of happiness" and for his contribution to "the fulfillment of the principle of the Brotherhood of Man."

AME Zion Bishops Note Gradual Fading of Lines of Racial Segregation in U.S.

Message at Annual Meeting Shows Prelates Stand Firmly for Equality, Justice, Peace

GREENSBORO, N.C. — The bishops of the AME Zion Church at their annual meeting here last week, noted with encouragement the gradual fading of the lines of racial segregation in all walks of American life.

In a portion of their message devoted to civil rights, they pointed to, as hopeful signs, the facts that our national and many State legislatures continue to pass laws against segregation while the United States Supreme Court nullifies segregation statutes of long standing.

The bishops' message continued: "There is a growing disposition on the part of the aces to recognize merit and standing on the part of each other, irrespective of national origin or geographical location."

Note Opening of Covenants "Restrictive covenants against home owning and occupation by colored citizens, which for many years stopped them by law from buying and residing in given sections of cities and towns, have been stricken down by the Supreme Court decision from one end of the nation to the other."

"The ballot box, which was opened to colored citizens by the Emancipation for 40 years, and then closed against them by 'Grandfather Clause Amendments' to State Constitutions in the South, has been opened again to a degree by the strong hand of the Supreme Court."

"But in order to attain full citizenship, we must work hard and work together, pool our wealth in business development, organize industry on a small scale, form international agencies in commerce and trade and carry our own cause in defense work of the group."

"Intelligence, character and integrity are the best panaceas for eliminating lines of racial antipathy and segregation."

Fights School Segregation Discussing segregation in education, the AME Zion prelates stated:

"No one could expect a church that has fought segregation from its birth as has the AME Zion Church, to do other than stand with those who are asking for the abolition of segregation in education, especially in state institutions, at this time, as a step forward to the freedom that we seek."

"This unnecessary badge of humiliation and subjugation will be removed from the minority group when the mind of the country is enlightened. The schools that train our leaders are one of the surest agents to accomplish this."

"We praise the universities of the States of Maryland, Oklahoma, Arkansas, Texas and Louisiana, Ky., for their bold steps in brushing away the imaginary boundaries that helped to estrange the people of our nation from each other and exposed in us our fight for democracy around the world to the charge of shameful inconsistency."

Hit Mundt-Nixon Bill Condemning the "so-called" subversive activities bill up before Congress, the bishops set forth:

"The glory of the American way of life is freedom. One of its highest aims has been freedom of speech and action. This implies free thought, free assembly and peaceful political action. The Mundt-Ferguson-Nixon Bill, S2311, which has been voted out of the committee for Senate action, cuts across all these freedoms."

"It prohibits freedom from working steadily because some of its provisions would prevent the process of private organizing for group ends such as organizing a union independent of industry."

Want Strong FEPC Law Specifically referring to FEPC and economic freedom, the prelate said:

"The FEPC legislation bill that has been introduced in both houses of Congress under varying names and provisions, finally becomes so mutilated that if it passed, it would only be token legislation."

"We cannot be too sorry that the Senate is sidetracking that bill because its compromises and deletions would certainly be a misplay and delay of a most potent legislation which would free America from the stultifying of herself in holding fifteen-million of her most loyal, industrious and enthusiastic well-wishing citizens under the 'iron heel' of the majority steam-roller against its economic freedom and better living."

The Cold War was hit hard in the bishop's message. They declared:

"Civilization can not survive a third world war. There is a way

to peace if men willed it and willed it hard enough.

"As his ambassadors, therefore, we are under conviction that it is our duty and in our faith to call upon all men to seek peace and understanding and end the cold war before it becomes a hot war."

"This is as germane to an atomic situation in a cold war as it has always been in a crisis."

"The peace that the world seeks, which is our only hope of avoiding the tragedy which is threatened by making of the H-bomb, stems from the gospel that we preach and the hope that we offer through God the Father of men and the principles taught and lived by the man of Nazareth."

"Convention an Institution"

Commenting upon their own meeting, the bishops, among whom are included B. G. Shaw, W. J. Walls, J. W. Martin, C. C. Alleyne, W. C. Brown, W. W. Slade, B. F. Gordon, F. W. Alstork, Edgar B. Watson, J. C. Taylor, R. L. Jones and H. T. Medford, said:

"This convention has become an institution and has proved to be a helpful and vital force for strengthening our work, for guiding our youth, for wholesome study, for discussion and self-expression."

"The General Church School Convention of Christian Education and the General Assembly of Christian Youth will meet at Hood Temple, Richmond, Va., Aug. 1-6."

"We urge our constituency to take advantage of the opportunity and blessings that such a meeting affords."

AS IF BEING THE ABLE WIFE OF A GREAT BISHOP AND THE MOTHER OF EQUALLY FAMOUS OFFSPRING WERE NOT A JOB, SARAH E. TANNER ALSO HELPED ORGANIZE THE A.M.E. WOMEN'S MISSIONARY SOCIETY—THE OLDEST SOCIETY OF NEGRO WOMEN IN AMERICA!

SHE WAS BORN 1804 IN WINCHESTER, VA. HER HUSBAND, BISHOP BENJ. TUCKER TANNER, AND 2 OF HER 7 CHILDREN—DR. HALLIE TANNER JOHNSON AND ARTIST HENRY O. TANNER—HAVE ALREADY BEEN PRESENTED IN THIS SERIES



SARAH ELIZABETH TANNER
A.M.E. FOUNDER!



Continued on page 2

Thousands Help Dedicate AME Cathedral



Bishop D. Ward Nichols, surrounded by presiding elders of the Philadelphia districts during the formal dedication of the Ruffin Nichols Memorial AME Church, 11th St. above Mt. Vernon St., Philadelphia. The huge church plant will be a district cathedral. Some 3,000 persons overflowing three auditoriums were present for the historic event Sunday afternoon. Left to right, are: the Revs. J. S. Benn Jr., South Philadelphia district; W. L. Johnson, West Philadelphia district; George Creighton, Harrisburg district; Nichols and Kelsey Keays of the late Dr. L. Ruffin Nichols, the morning service.

Nichols AME
Afro-American
Is Dedicated
Sun. 2-11-50
Son of Namesake
B. Williams
Preaches Sermon

PHILADELPHIA
 With the tolling of the historic bell in its skyscraping steeple, the Ruffin Nichols Memorial AME Church, 11th and Mt. Vernon Sts., was formally dedicated on Sunday afternoon.

The newly acquired edifice, considered "the cathedral of African Methodism," was named in honor

of the late Dr. L. Ruffin Nichols, a pioneer in the denomination. Bishop D. Ward Nichols, presiding elder of the First Episcopal District, who delivered the dedicatory sermon and conducted the ceremony, is one of his sons.

Services Draw Crowds
 At each of the first two services held in the building on Sunday, the three auditoriums were crowded, and the main hall was filled for the evening services.

Nearly 100 members were signed up for the new congregation; and a \$1000 collection was reported for the day.

The first and youngest member of the church was Maurice R. Rop Mander, 8-month-old son of the Rev. and Mrs. Sander S. Mander of 608 S. 10th St., who was christened by Bishop Nichols during

the morning service. First official of the new church was Lewis Tanner Moore, attorney, who, with Mrs. Moore, became the first adult members. Mr. Moore and Dr. Owen M. Smith of Bethel Church, Wilmington, Del., read the formal act of dedication, offering the church for consecration.

Congratulatory messages were forwarded by Governor James H. Duff of Pennsylvania, Governor Alfred E. Driscoll of New Jersey, and Congressman Jacob Javits of New York.

Compares Minorities' Plights

In his dedicatory sermon, Bishop Nichols presented the "Challenge of African Methodism," comparing the history of the denomination to the history of Israel.

The latter, he said, was brought out of bondage into the Promised Land, while African Methodism was brought out of the bonds of ecclesiastical slavery into the freedom of a new found religion. He warned against the evils of fear, distrust and envy, urging that peace of mind, soul and attitude become the ultimate goal of all true Christians.

General officers who participated in the services included: Drs. A. S. Jackson of Washington, financial secretary; P. W. Rogers of Washington, secretary of church extension; J. E. Beard of Nashville, Tenn., secretary of the pension department; and David Norris of Philadelphia, editor of the Christian Recorder.

Also taking part were:

The Revs. E. E. Tyler, J. S. Benn Jr., K. Keays, W. L. Johnson, and G. H. Crayton, presiding elders of the First District;

Out-of-State Churchmen

The Revs. S. P. Perry of New England, M. E. Jackson of Newark, N.J., T. E. Harper of Atlantic City, N.J., J. Francis Vanderhorst of Newark, M. M. Ward of New Brunswick, N.J.;

The Revs. Y. L. Sims of River-ton, N.J., J. Kelly of Pensauken, N.J., H. A. Hidebrand of Raleigh, N.C., R. A. Hildebrand of Wilmington, Del., J. L. Mims of Chester, Pa.;

The Revs. J. A. Portlock, A. C. Clark, G. N. Davis, W. L. Freeman, J. P. Washington, and B. T. Cartwright, all of New York.

Five Choirs Sing

The choirs of Mt. Pisgah Church, Zion Church, Jones Tabernacle, Tyree Church, and the Holy City Chorus sang. Holy Communion will be administered next Sunday morning by Bishop Nichols.

Commemoration services will be conducted through this week, with the Revs. D. W. Tull of Chester, Pa., J. A. Portlock of New York City, and Sherman L. Greene of Boston, Mass., as speakers.

The Rev. John D. Bright of Allen Church spoke Monday evening, and the Rev. M. E. Jackson of Newark, delivered the sermon on Tuesday.

Evangelism Week Set

Next week, union evangelistic services will be conducted each evening by Mrs. Mary Watson Stewart of Detroit.

The \$70,000 building, formerly occupied by the congregation of St. Jude and the Nativity, includes an annex and parish house, with recreational facilities and 42 other rooms for auxiliary use.

Until he makes an official appointment to the pulpit during the Philadelphia Annual Conference in May, Bishop Nichols will serve as pastor, with the assistance of the presiding elders of the district.

AME Zion's Quadrennial Session Attended by 2,000

RICHMOND, Va. (ANP)—With a record attendance of more than 2,000 persons, the AME Zion Church opened its quadrennial meeting on Christian education and General Assembly of Christian Youth here Tuesday, Aug. 1. The meeting will close on Sunday, Aug. 6. Headquarters of the convention are at the Hood Temple and seven other centers:

Madison Church, the Rev. J. A. Davis, minister; Armstrong High, Monroe Center, Ebenezer Baptist Church, the Rev. N. W. Washington, pastor; Sharon Baptist Church, the Rev. H. W. Washington, minister; and the Belgian Building on the Virginia Union University campus.

Bishop Martin Opens Session

The meeting formally opened with religious services at Hood Temple, with Bishop John W. Martin delivering the sermon and Bishop W. J. Walls, presiding, at 11 a.m.

Other opening day activities included the president's address by W. H. Moore of Kinston, N.C., at Armstrong High, a hymn-sing led by Mrs. Emma C. Clement, Louisville, 1946 "mother of the year," and a welcome service. Keynote address was delivered by Bishop Walls.

Wednesday, Aug. 2 — the theme is "Brotherhood"; Thursday — "The Ecumenical Church"; Friday — "Equality of Opportunity"; Saturday — "Freedom"; and Sunday — "A Just and Enduring World Peace."

Leading Speakers Named

At least 44 persons and 12 organizations are to be honored with special awards before this meeting ends — citations for distinguished service.

Among the numerous church leaders of several denominations as well as both races present or scheduled to speak at the convention are the following:

Dr. John C. Trever, International Council of Religious Education; Dr. Rufus E. Clement, president, Atlanta University; Dr. Paul H. Veith, professor, Yale University School of Divinity; Dr. Harry V. Richardson, president, Gammon Theological Seminary; Dr. George D. Kelsey, associate executive secretary, Federal Council of Churches of Christ in America;

Jamison Handy, president, Jam

Handy Organization; Bishop Buford F. Gordon, Dean Gordon B. Hancock, Dr. J. M. Ellison, president, Virginia Union University; Dr. Percy L. Julian, famed scientist, Chicago; Dr. Robert P. Daniel, president, Virginia State College; Elmer W. Henderson, director, American Council on Human Rights; and Virginius Dabney, editor, Richmond Times-Dispatch.

2000 Delegates Registered At Richmond 6-Day Session

Dr. James W. Eichelberger Honored:

Dr. Percy Julian Among Many Speakers

RICHMOND, Va. — The General Convention on Christian Education and General Assembly of Christian Youth of the African Methodist Episcopal Zion Church met in one of its most significant gatherings at the Hood Temple Church, here August 1-6. The session marked the high point of a generation or more of consistent efforts to develop a diversified and well integrated program of Christian Education.

More than 2,000 delegates registered from most of the 48 states and several foreign countries.

At this meeting Dr. James W. Eichelberger, "father of the General Convention" and secretary of Christian education, completed 34 years of pioneering service in Christian education. On Thursday he was given a testimonial banquet and praise. Dr. Eichelberger, is regarded as one of the outstanding leaders of Christian Education in the world. More than 300 persons attended the banquet in his honor.

THE CONVENTION attracted many outstanding personages working in the field of religious education today. Nine of the eleven bishops of the church were present. They were: Bishops Benjamin G. Shaw, first episcopal district; William J. Walls, second; John W. Martin, third; W. W. Slade, sixth; Buford F. Gordon, seventh; Edgar B. Watson, ninth; James Clair Taylor, tenth; Raymond L. Jones, eleventh; Hampton T. Medford, twelfth episcopal district.

Officers of the General Convention participating included the following: J. Henry Warren, past president, Charlotte,

N. C.; E. S. Peters, past president, Mobile, Ala.; E. C. Harris, past president, Los Angeles, Calif.; W. H. Moore, president, Kinston, N. C.; John W. White, New York; John S. Talley, Detroit, Mich.; Mrs. Senora B. Lawson, Richmond, Henry Stouter, Montgomery, Ala.; Mrs. M. D. Singleton, Pensacola, Fla.; James W. Eichelberger Jr., Chicago, Ill., vice-president; and Dr. Victor J. Tulane, executive secretary, Washington, D. C.

Officers of the Zion National Youth Council participating included the following: James W. Eichelberger Jr., president, Chicago; Lufina Williams, Palo Alto, Calif.; Mary Macon Lindsay, Rock Hill, S. C., vice-presidents; Miss Dorothy Darden, corresponding secretary, Dayton, Ohio; Miss Pauline Drake, treasurer, Knoxville, Tenn.

James A. Clark of Norfolk, Va. served as director of general convention exhibits and Dr. Emma C. Clement served as director of general convention music.

THE CHRISTIAN Education Department Staff which had responsibility for promoting the conference were as follows:

James W. Eichelberger, Sr., Chicago; David H. Bradley, Chicago; J. Van Catledge, Montgomery, Ala.; Miss Edith M. Kemp, Asbury Park, N. J.; J. Clinton Hoggard, Yonkers, N. Y.; Mrs. Josephine H. Ky-les, Washington, D. C.; Q. Welch Jr., Nashville, Tenn.; M. Irene Moore, Indianapolis, Ind.; E. M. Graham, Chicago; Edward W. Brice, Orangeburg, S. C.; Mrs. Esther Phillips Kemp, Chicago, and the Rev. J. W. Findley, Nyack, New York.

Dr. Percy L. Julian of Chicago who addressed the convention on "Modern Science and the

Christian Church" also served as consultant for the Youth Commission dealing with this subject. Jamison Handy spoke on "Teaching Methods of Jesus."

DR. FORREST CLEBURNE

Weir, executive secretary of the Southeastern Inter-Council of Atlanta served as consultant in the Ecumenical Church Seminar and participated in a panel on the Ecumenical Church. The Rev. Frederick E. Reissig, executive secretary of the Washington Federation of Churches was given a citation for distinguished service in recognition of his Christian statesmanship and leadership in inter-racial fellowship.

Dr. Rufus E. Clement, president of Atlanta University, addressed the convention on "Highlights of the First Half of the Century." Dr. Paul H. Vieth of the Yale Divinity School addressed the convention on "The Next Half Century." Dr. George D. Kelsey of the Federal Council of Churches participated in the panel on the Ecumenical Church and served as consultant in the Christian Youth Commission groups.

Dr. Harry H. Kalas, director of the National Christian Teaching Mission sponsored by the International Council of Religious Education and the Department of Evangelism of the Federal Council of the Churches of Christ in America, conducted a National Christian Teaching Mission Seminar daily during the convention.

WILLIAM J. TRENT, Jr., executive secretary of the United Negro College Fund spoke on the program of that organization.

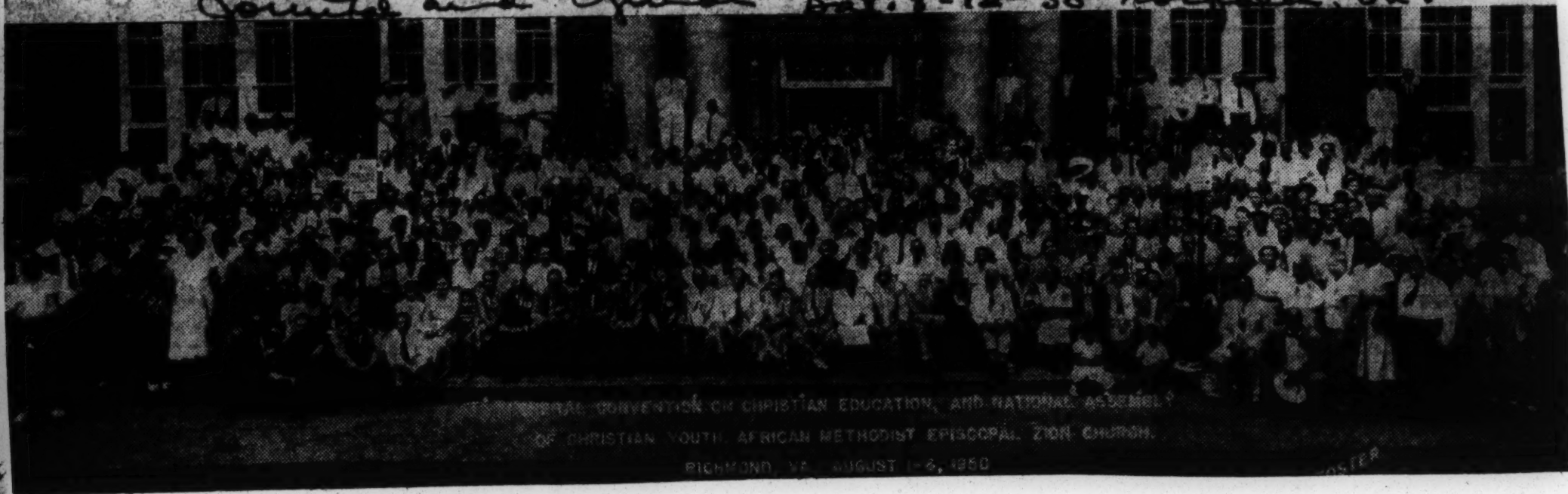
The convention was broken down into several working groups. Among the more important groups were the Leadership Education School and Ministers' Institute, the Ministers' and Laymen's Panel.

THE CONVENTION WAS entertained by the pastor and congregation of the Hood Temple Church. Dr. C. W. Turns served as host pastor and a group of twenty-four working commit-

tees, Rev. R. V. Wall served with Dr. Turns as co-chairman of the arrangements committee.

AME Zion Bishops And Delegates Assemble In Richmond

Journal and Guide Sat. 8-12-50 Norfolk, Va.



INTERNATIONAL CONVENTION ON CHRISTIAN EDUCATION, AND NATIONAL ASSEMBLY
OF CHRISTIAN YOUTH, AFRICAN METHODIST EPISCOPAL ZION CHURCH.
RICHMOND, VA. AUGUST 1-6, 1950

POSTER

Only Anglican Clergyman Of His Race In England



Journal and Guide Oct. 1-28-50 Norfolk, Va
 The Rev. Ejesa Osora, chaplain (East End, London) for Negro children. Money for the party was subscribed by colored seamen. The picture shows the clergyman (center) with Marcel Malinar (left), age 6, pulling a cracker with Norma Bailey, 10, during the party.
 17 Leman street, White-

Dr. Anthony Plans Father Divine Setup; But Will Encourage Sex

Waits Trial But Gives Out Numbers

By DALE WRIGHT

George Anthony, self-appointed doctor and well-to-do spiritualist radio preacher, said he is laying plans to operate his temple "along the same lines as Father Divine."

Anthony told his members Thursday night he would "purchase apartment buildings and hotels to provide his members a decent place in which to live."

Unlike Divine, however, the pudgy, be-fetted healer said his places would be open for men and women. He said men would be permitted to entertain women and women to entertain men in their rooms—providing, he added, his nightly collections are enough to purchase apartments and hotels.

Temple Still Operating

Anthony and his assistants are still cleaning up a staggering amount of cash from glib followers at the "temple," 302 W. 144th St.—even while he awaits trial before Special Sessions Court on a charge of "fortune telling and giving out numbers for the police cage."

Carted away to court in 50-control wagon along with his blonde wife early last Wednesday, the preacher was back on the stand Thursday night where he took in an estimated \$125 from his flock.

He is scheduled to appear in court Wednesday morning (tomorrow) to answer charges. It is expected a number of his followers will be on hand to offer testimonials in his behalf.

Numbers Disguised

Undaunted by their arrests, the preacher and his assistants are

still furnishing information about the numbers racket. Under the guise of "Dr. Anthony's Success Club," numbers are flashed before the congregation by a stylishly-dressed assistant known as "Madame West."

Numbers are labeled as "reports of dues" paid to the club. "Collections" are invariably given in three figures and displayed before the audience written bold on slips of paper. The red-haired assistant collected \$15 for the club alone and advised members to "follow these 'collections' closely."

Advices The Sick

Even more startling than the numbers information guardedly passed out at the "temple" are the diagnosis and prescriptions he gives to the sick. Anthony, Thursday night, told a woman with a tumorous growth under her arm to "take off the bandage and forget it." He said the tumor, which the woman said was open and raw, would "take care of itself."

In other cases he prescribed applications of his herbs and oils for illnesses which ordinarily are treated by a practicing physician. Herbs and oils are on sale at the "temple" and at a religious goods store which Anthony operates in Brooklyn.

Anthony told another woman her mentally ill sister would recover and return home. The woman is in an institution. His most potent cure-all, according to him, is the "lucky" bean. Immediately after taking up a \$2 collection, the glib preacher's assistants passed around a tray of beans. Persons who give the \$2 get a bean—not beans, one bean.

Most Followers Women

During the eight to ten different collections which were taken Thursday evening a single member of the congregation contributed \$8. More than 90 per cent of Anthony's supporters are women, for the most part domestics who are paid on Thursdays.

Pointing to an elderly matron, he said, "There is a lady who has never missed one of my meetings!" Using another Father Divine technique, the well-tailored preacher who maintains a plush apartment at 409 Edgecombe passed out food after the services. Many in the congregation came prepared with shopping bags.

The fast-living preacher is driven to church and elsewhere in a limousine driven by a uniformed chauffeur. He employs a corps of assistants and a five-man choir called "Dr. Anthony's Golden Horns."

Slated to appear in court with the spiritualist Wednesday are Anita Blanche of 142 W. 129th St. and Marie Bryant of 560 W. 151st St. All were arrested after several weeks' observation by plainclothes police and booked for violation of a section of the city

Adam Powell's Church Adds 7,000 More

Alabama's Oldest Church To Observe 144th Anniversary

NEW YORK—The Abyssinian Baptist Church meeting in corporate meeting, showed a most successful church year with an income of \$89,000, and a surplus of \$7,000. Over 1,000 new members were added to the church roster during the year.

This is the largest Baptist church in the nation, located in the heart of Harlem, pastored by Congressman Adam Clayton Powell, Jr. At the Annual Corporate meeting the church boy accepted a budget for 1950-51 of \$83,000.

Other important items were the establishment at a cost of several hundred dollars of the complete medical, surgical and hospital insurance, free for all of its employees.

A pension system has also been established for its minister of \$3,000 a year which will allow him to retire at one-third salary after 25 years of service and one-half the salary after 30 years of service. This will make the Rev. Mr. Powell eligible for retirement any time after the next twelve years, or after 1962.

MOBILE, Ala. — Stone Street Baptist church, oldest Negro church in the state of Alabama, will celebrate its 144th anniversary here Sept. 21 through Sept. 24.

First pastor of the church was a white man, a Rev. Hawthorne. Other ministers included Revs. Benjamin F. Burke, H. Watson, K. D. Watkins, John Jacobs, T. M. Moses, C. H. Hawkins, W. M. Banks, M. C. Cleveland, C. T. Hayes, J. A. Robinson, W. W. Glanton and C. A. Tunstall, the present pastor.

Rev. Tunstall, a dynamic religious and civic leader in Mobile, is one of the youngest ministers ever to serve as pastor of the Stone Street church.

The 35-year-old pastor said the church has a membership of approximately 800, and 130 of that number became members during his first year as pastor. He recently celebrated his first anniversary as leader of the congregation.

Stone Street Baptist church was founded in 1806, during the dark and desolate days of what then seemed to be a hopeless future of chattel slavery for the Negro group.

Baptists Split For 35 Years

Call
The two National Baptist Conventions, the one in session here and the other meeting in Philadelphia, have been meeting in separate national bodies for 35 years. The split came in 1915, the cause of the separation being a difference of opinion over the incorporation of the convention.

The group meeting in Philadelphia is the one which wanted and obtained a charter for incorporation. It is called the National Baptist Convention, Inc. The group meeting here did not take incorporation, saying that each Baptist church is an autonomous body.

The convention now meeting here was headed from 1930 to 1933 by the late Rev. J.W. Hurse, who founded the St. Stephen Baptist church.

For \$10,000

Elder Sues Minister

Case
Plaintiff Says He
Was Hit With Chair

WATERBURY, Conn.—Preston Jones of 52 Pearl Street, chairman of the Board of Elders of Zion Baptist Church, filed suit for \$10,000 damages in Superior Court here against the Rev. Bonnie V. Crowder, pastor of Zion Baptist Church.

Elder Jones charges in his suit that on Nov. 20 he was assaulted by the Rev. Mr. Crowder, badly beaten up and hit over the head with a heavy upholstered chair.

The Rev. Mr. Crowder, advised of the suit, declared: "I will contest it. The charge that I assaulted Elder Jones is a bare-faced misinterpretation of what actually happened. It is

resignation.

Case
As soon as he stated the purpose of his visit, Jones said, the Rev. Mr. Crowder leaped from his chair, battered his fists into Jones' face and body and then grabbed a chair and struck him over the head with it.

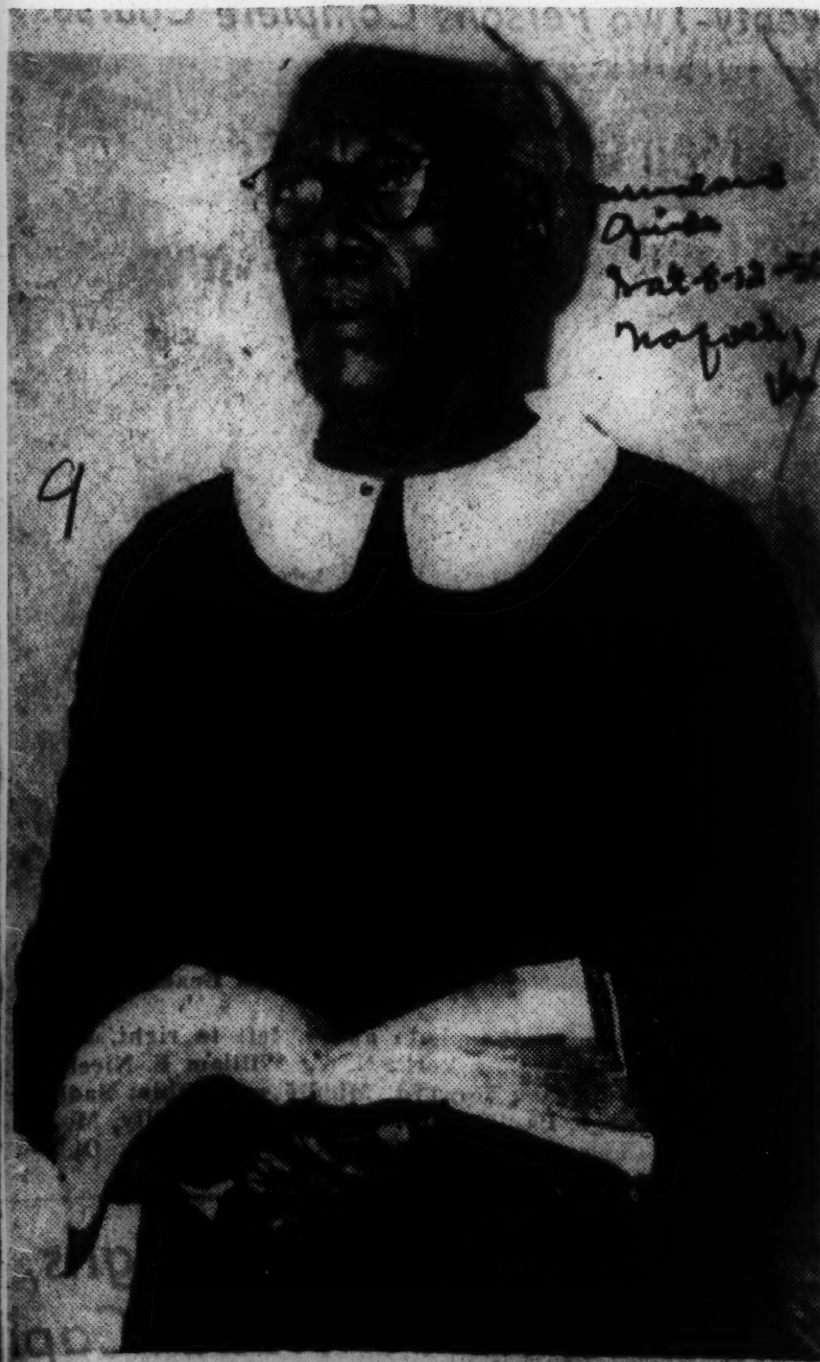
The Rev. Mr. Crowder said Elder Jones' injuries were received "when he slipped on the polished floor of my living room.

The only hands I laid upon him were to assist him to his feet after he slipped and to soothe him. When he slipped, his head probably struck one of the upholstered chairs and if his elbow was fractured, he probably sustained it upon falling to the floor."

In the meantime, the Rev. Mr. Crowder continues to hold his pastorate.

unthinkable that such an accusation can even be made against a man of the cloth. My lawyers will file a denial of Elder Jones' charges."

Elder Jones, in his suit, relates that on instructions from the Board of Elders, he called at the Rev. Mr. Crowder's home to request the pastor's immediate



REV. MRS. M. F. BRAY

Norfolk Minister Of The Week

Rev. Mrs. Bray Regarded As Pioneer Churchwoman

THOMAS L. DABNEY

NORFOLK — Members of the early Christian church would have been amazed at the success of women in the Christian ministry such as we are familiar with today. Perhaps it would have been more difficult to achieve success

Yet a woman minister in those days who could accomplish as much as the Rev. M. F. Bray, our minister of the week, certainly have won the praise of Christians everywhere. There would have been some people on hand to condemn women ministers

for there was strong opposition to women preaching in those days. Some people still oppose women ministers.

Rev. Mrs. Bray, who is familiarly known as "Mother Bray," was "inspired by the Holy Ghost to enter the Christian ministry," to use her own words in explaining why she became a minister. She told this reporter that she was once a member of the African Methodist Episcopal Zion Church.

THE SINCERITY, deep religious faith and activities of the Pentecostal Holiness members inspired Mrs. Bray. She was ordained in 1906 in Norfolk under the Rev. W. L. Kearney of the Pentecostal Holiness Church. Mrs. Bray had been in Norfolk since 1894, having come to the city from Currituck county, N. C., her native home.

Mother Bray, who is the daughter of the late William Etheridge and Mrs. Sarah Jane Etheridge, attended school at Snowden, N. C. Later she took correspondence courses from the Moody Bible Institute. She has held pastorates at Myrtle, Va., Capron, Va. and in Surry county, Va. She has been pastor of Pentecostal Holiness Church, corner of Goff and Griffin streets, Norfolk, for 48 years.

This pioneering minister organized her church in 1902. She not only built the church, but developed the membership until today the church is one of the most active and faithful congregations to its pastor and to its religious duties in Norfolk. The member and people in the community honored Mother Bray recently at the closing service of the 48th anniversary celebration of her pastorate.

IT IS REPORTED that Mother Bray is the first woman minister to build a church in Norfolk.

Mother Bray married Moses Bray in 1880, but has been a widow for 18 years. She has no children. She resides at 1332 Bolton street.

The next Norfolk minister of the week will be the Rev. W. E. Keeling, pastor of First Calvary Chapel Church, 2736 Woodland avenue.

Pastor of Oldest Negro Church Speaks From New York Pulpits



By JAMES H. HOGANS

The Rev. Dr. Ralph Mark Gilbert, pastor of the First African Baptist Church of Savannah, Ga., which was founded in 1788, arrived in this city last week on an extended vacation that will be spent here and at nearby points until the latter part of September. While in New York he is at the Hotel Latham, 28th Street, near Fifth Avenue.

Dr. Gilbert, whose ten years' pastorate at the church said to be oldest Negro church in America, was recently honored with a week's celebration. He is noted for his very eminent work in interracial relationship in Savannah and throughout the State of Georgia.

He organized the Savannah branch of the NAACP, and was its president for nine years. He was also organizer and president for five years of the State Conference of NAACP branches in Georgia. He helped establish a colored YMCA in Savannah, and served on the Mayor's Advisory Committee on Negro affairs. He was also influential in securing the appointment of the first Negro policeman in Georgia, of whom nine are now in Savannah.

Abyssinian Baptist Had \$89,000 Income In 1949

NEW YORK — The Abyssinian Baptist Church in a recent meeting showed a most successful church year with an income of \$89,000, and a surplus of \$7,000.

This is the largest Baptist Church in the nation located in the heart of Harlem pastored by Congressman Adam Clayton Powell, Jr. At the annual corporate meeting the church body accepted a budget for the ensuing year, 1950-51 of \$83,000.

Other important items were the establishment of a cost of several hundred dollars of complete medi-

cal-surgical and hospital insurance, free for all of its employees. A pension system has also been established for its minister of \$3,000, a year which will allow him to retire at one third salary after 25 years of service and one half the salary after 30 years of service. This will make Rev. Mr. Powell eligible for retirement any time after the next twelve years or after 1962.

THE CHURCH IS THE only Protestant church in the city which has two services on Sunday mornings—10 and 12 o'clock both of which are packed. During the entire year is served two Commu-

nions a day and over three thousand members has also been set up independent of the church to mobilize the church's vast membership financially and in terms of volunteer work to help Rev. Mr. Powell in his current campaign for re-election to Congress.

Among the new members that joined the pastor reported 114 were by baptism. During the current year the church will celebrate its twenty years. Rev. Mr. Powell has been with it—thirteen years as minister and seven years as assistant to his father.

A special committee of church

Baptist Publishing Co.'s Gains Cited

KANSAS CITY, Mo.—The National Baptist Convention for this past year has maintained its circulation of more than one million periodicals per month according to Henry Allen Boyd, present secretary, treasurer and manager of the office.

Mr. Boyd, the son of the late Rev. R. H. Boyd, who founded the publishing house in Nashville, Tenn., longer than 50 years, spoke at the 70th annual session of the National Baptist Convention held here.

New Units Keep Presses Busy
In spite of increased costs of materials and labor, in spite of the fact that some Sunday schools, Y.P.U.'s and church auxiliaries have put on retrenchment programs, the new schools added and increased auxiliaries reported and church objectives pressed have caused an increase in literature and publications, he pointed out.

Mr. Boyd also reported that the arm of the convention had maintained its connection with the Baptist World Alliance and other influential publishing houses which put it in a position of keeping pace educationally and religiously with matters affecting publishing boards and their plants.

150th Anniversary

NORFOLK, like other sections of Virginia, has many churches that have figured importantly in the history of the State. One of these, the Bute Street First Baptist, is now celebrating its 150th anniversary. For the first sixty-two years of its existence the church had white pastors and was a mixed congregation of whites, slaves and free Negroes. Its first colored pastor, the Rev. Lewis Tucker, took over in 1862.

This church is unique in several respects, one of which is that it has had only seven pastors during the past eighty-three years, and only two—and they father and son—during the past forty-nine years.

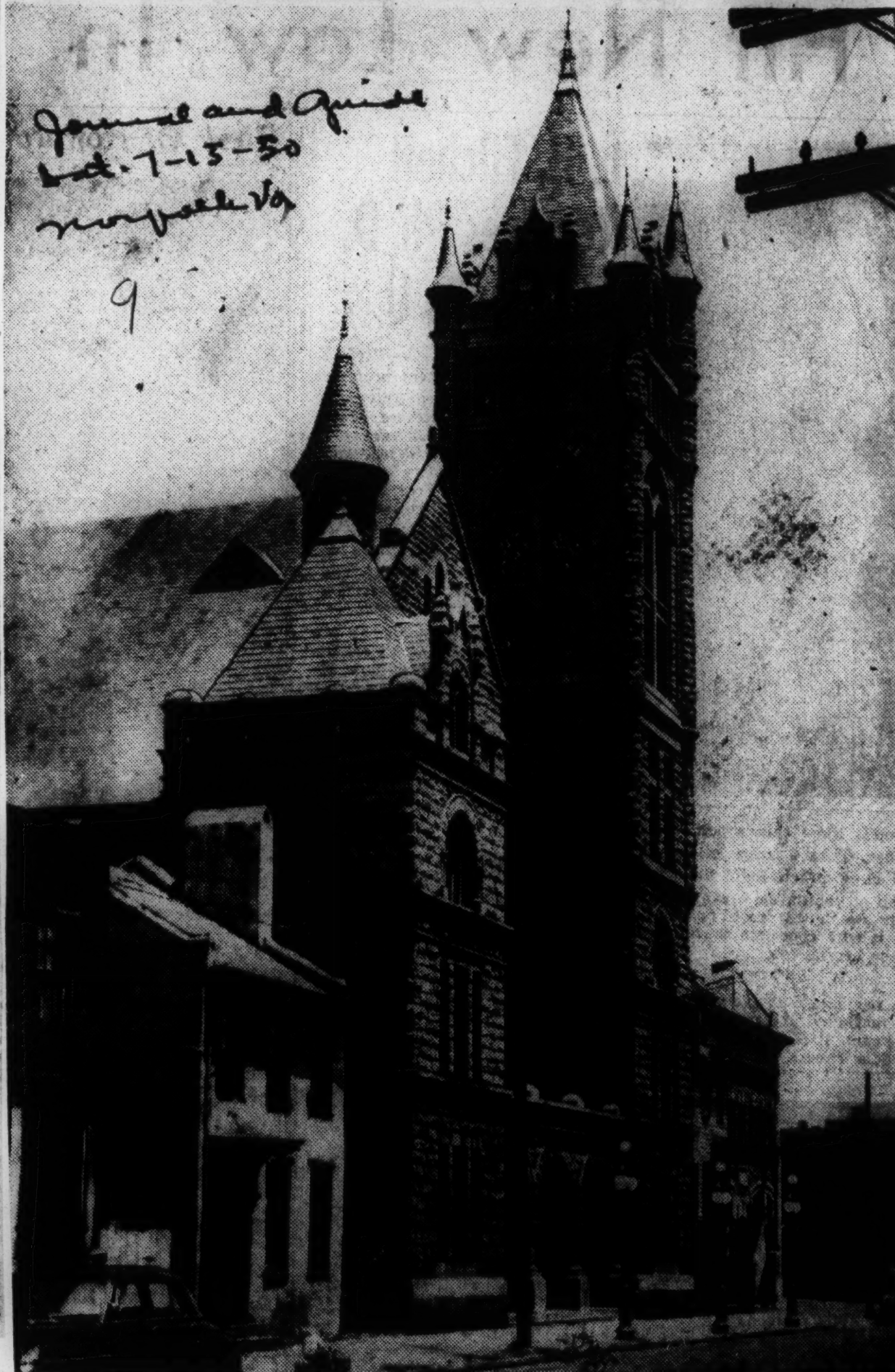
THE REV. RICHARD H. BOWLING, SR., pastored the church from 1890 to 1913. During his pastorate the present splendid structure was planned and erected. Dr. Bowling senior, died in 1913, and his son, RICHARD H., junior, not long out of Bucknell University, was called to succeed him. He has carried on in the fine tradition of his distinguished father for thirty-six years. During that time the First Baptist, Bute Street, under his leadership, has made tremendous contributions to the religious, educational and general advancement of the community, and its influence has been felt outside its home city.

It would be hard in terms of dollars to estimate the value of Rev. Dr. Bowling's personal influence as a religious and civic leader during the past thirty-six years. He has participated actively in supporting the Y. M. C. A., the Y. W. C. A., the United Charities, the Community Chest, and numerous other essential causes for social advancement.

The contributions his congregation has made to home and foreign missions, to the support of denominational schools, and to the support of its own home for the aged run into impressive figures, reflecting not only the high quality of the pastor's leadership, but the substantial measure of the congregation.

Congratulations to the church and to its able and distinguished leader on having reached its sesqui-centennial.

Norfolk's First Baptist Church Old Historical Landmark



*Journal and Guide
Oct. 7-13-30
Norfolk Va*

9

stration July 1, 1914, has developed First Baptist into an institutional church which carries on an expansive program of community assistance and religious leadership.

and influential leaders in the Baptist denomination in America.

The present pastor followed his father, the late Dr. Richard H. Bowling Sr., who himself was an outstanding minister and pastor. The present pastor who began his admini-

First Baptist Church, 415 East Bute street, Norfolk, is one of the old historical landmarks in the city. The congregation under the pastorate of Dr. Richard H. Bowling is currently celebrating its 150th anniversary. The pastors of the church have been eminent

Congregation Into \$500,000 Edifice

HOUSTON — Dedication services for the half-million dollar St. John Baptist church on Dowling began Sunday June 25, and will extend until July 2. Approximately 3,000 packed the building for the opening services at 11 a.m. directed by the pastor S. A. Pleasants Jr. who delivered the sermon. *July 1-50*

Under construction for almost two years, the church has a seating capacity in the main auditorium of approximately 2,200. The membership since 1925, when the Rev. Pleasants first became pastor, has soared from 280 to 8,031, more than 2,000 of whom came in by baptism. *Houston*

The balconies will accommodate approximately 500 and the seating capacity in the basement is about 200. There are a total of 30 rooms in the new building and the old building has been renovated and converted into an educational building. *July 1-50*

Adjacent to the main building is a parking lot which will accommodate 150 cars, and north of the old building is a playground for neighborhood children of all faiths. *Jaram*

The church is one of the most modern and most magnificent buildings in the city and stands out in contrast with the surrounding buildings in the 2600 of Dowling like an oasis in a desert. The building would add luster to any neighborhood no matter how pretentious the surroundings, and the Rev. Pleasants said that all of Houston should be proud of it.

"Houston white and black should be thankful for a building where all people can go in and worship regardless of race," the pastor said.

Among visitors for the opening services were many white citizens and many members of churches of other denominations.

The services Sunday afternoon were in charge of Dr. G. L. Prince, president of the National Baptist Convention of America, and the evening period was given over to members for inspirational talks.

Monday's services were in charge of the General Baptist State Convention of Texas and auxiliaries with Dr. S. R. Prince president

and Dr. A. A. Lucas vice president. The Rev. Lucas was responsible for the sermon on the illness of Dr. Prince.

The Colored Baptist Ministers' Association and auxiliaries with the Rev. L. H. Simpson, president, and responsible for the sermon, directed the afternoon services Tuesday and Wednesday, the services are in charge of the Colored Ministerial Alliance, with the Rev. N. C. Cram, president and responsible for the message.

The Lincoln Missionary Baptist Association and auxiliaries with the Rev. S. A. Pleasants, D. D. moderator, will have charge of Thursday's services. An appointee of the Rev. Pleasants will deliver the sermon. *Jaram*

Dr. J. Newton Jenkins, pastor of the New Hope Missionary Baptist church, Waco and moderator of the Union Missionary Association will be guest speaker for Sunday July 2.



ELECTED TO HIGH OFFICE WITH WORLD BAPTISTS—Dr. Nannie Helen Burroughs recently received some of the highest church honors a woman could achieve at the meeting of the Baptist World Alliance in Cleveland when she was elected member-at-large of the executive committee, 1950-55, and also vice chairman of the women's section of the Alliance. *only world*

This achievement climaxes nearly a half century of work with the world organization for Dr. Burroughs. She attended the first meeting held in London in 1905. *Memphis, Tenn.*

Now living in Washington, D. C., Miss Burroughs is also president of the Woman's Convention Auxiliary, National Baptist Convention, U. S. A., Inc. *Aug. 16-50*

At the meeting of the Alliance Dr. Burroughs addressed the organization on the subject, "On Him Alone We Build."—(ANP).

SIMULTANEOUS REVIVALS NOW SWEEPING NATION LAUNCHED IN OKLAHOMA CITY 7 YEARS AGO

Oklahoma City Okla.
Eleven Million Baptists to Observe Next
Week Movement Started Here In
Tabernacle Baptist Church

OKLAHOMA CITY. — A religious movement, interracial in its character, launched by six Oklahomans several years ago, will be celebrated next week by 11,000,000 American Baptists as they enter into the seventh annual observance of simultaneous revivals. This religious spirit of brotherhood is rapidly spreading to the brotherhood and christian fellow-revival programs of other denominations there sat in addition to Drs. Williams and Perry, Dr. J. B. Rounds, superintendent of Indian

This great spiritual renaissance work of the Southern Baptist Convention, the late lamented Dr. A. M. Johnson, former president of the City, April 9, 1942, at which the Mississippi Baptist State convention, and at that time the pastor of the National Baptist Convention of Tabernacle Baptist church, and two laymen, Principal F. D. J. Howard Williams, in that city, and Samuel Lattimore, assistant attorney.

It was in this conference Dr. Williams unfolded a dream of regeneration and spiritual revival that would compass every christian of the Baptist faith irrespective of race. Following several meetings the idea took form. From the beginning it seemed as though the hand of God was beckoning on until this year it appears the catholic concept of brotherhood is going to embrace all of the religious forces of the continent.

Like a prairie fire this evangelistic movement in soul-saving, first caught fire in the wilderness of sin in Oklahoma City, then the state and now the nation. Almost every Baptist church in the United States and Canada has seemed to become impregnated with the spirit of the founders, and the week of April 10th will see one of the most intensive revivals of christianity ever before launched in this nation.

In that first select conference that has meant so much to the

Meeting To Be Main Feature Of Conclave

By REV. C. H. MILTON

CHICAGO (ANP)—After 56 years of operating as a separate body, the Southern Baptist convention will make the trek to the north to join the Northern Baptist convention in sponsoring an interracial religious rally. In cooperation with the home mission board of the National Baptist Convention, U. S. A., Inc., and its state unit, the Baptist State Convention of Illinois, the meeting will be held May 12 in the historic Chicago Stadium.

The rally will be the main feature of the Southern Baptists' national convention, the first ever held in a northern city. The invasion of northern territory brings to mind the early history of the beginnings of the Southern group.

As far back as 1844, when both the Southern and Northern Baptists were banded into the General Convention, there existed a perpetual state of internal dissension—over the question of slavery. That one thing perhaps caused the most bitter controversy within the denomination. However, this was not peculiar to Baptist alone since nearly every religious body in America was one time or other rent over the same issue and in most cases was visited upon by permanent schisms.

SLAVERY QUESTION

With the Baptist, however, differences of opinion regarding the slavery question appeared in the minutes of their General convention for several years prior to the final break— which seemed to reach an apex in 1844. The relation of slavery to the churches in the convention came up for thorough discussion at the annual conference that year.

From the discussion, a resolution was drawn up and unanimously adopted. It read:

Resolved: that in cooperating together as members of this convention in the work of foreign missions, we disclaim all sanctions either expressed or implied, whether of slavery or anti-slavery; but as individuals, we are free to express and to promote elsewhere our views on these subjects in a Christian spirit and manner."

The convention voted that the appointment of missionaries by the foreign mission board be contingent upon the provision that "if a candidate had slaves and should insist upon retaining them as his property, we could not appoint him.

One thing is certain, we can never be a party to an arrangement which would imply approbation of slavery."

In April, 1845, the American Baptist Mission society acting on the refusal of southern members to comply with this rule adopted resolutions that separate organizations be formed. A month later, upon a call by the Virginia Foreign Mission society, 11 delegates from southern churches met in conference at Augusta, Ga., and formed the new Southern Baptist convention. The constitution of the southern group was precisely that of the General convention, which later became known as the Northern Baptist convention. But the division thus caused remained until the present.

DEMOCRACY TEST

Now, the Southern Baptists are on their way "north" to put democracy to a test. In so doing, the affair will mark the first time that many delegates from the south will be seated in the same pews with Negroes. It has been a matter of tradition that the two races worship in separate churches, not only in the south, but in most northern churches.

The Southern Baptist Convention is composed of more than 25,000 churches, all of which are not in the south, and has a membership around 6,500,000.

Chicago Baptist leaders who will participate in the rally include the Rev. J. C. Austin, pastor of Pilgrim Baptist church, delivering the welcoming address and the Rev. J. H. Jackson of Olivet Baptist church. A 1,000-voice Negro choir will also participate.

Negro Baptist Churches' Survey Set

Baptists Ask Truman

Close Vatican Office

Pennsylvanian To Direct Work

A survey of Negro Baptist churches in the United States was authorized yesterday by an interdenominational committee on Negro ministerial education. The committee meeting at Southern Baptist Theological Seminary, selected Dr. H. De A. Reid as director of the survey. Dr. Reid is professor of sociology at Haverford College, Haverford, Pa.

The 18-month survey, with particular emphasis on educational preparation, was planned by representatives from the Northern Baptist Convention, National Baptist Convention (Negro) and Southern Baptist Convention.

Meeting with Dr. Reid yesterday were Dr. S. A. Newman, Southwestern Seminary, Fort Worth, chairman of the inter-convention committee; Dr. Drew Barney, Northern Baptist Educational Board, New York; Dr. Ralph W. Riley, president of the American Baptist Seminary, Nashville; Dr. Milton Froyed, College Rochester Divinity School, New York; Dr. Noland Smith, minister of First Baptist Church, Little Rock, and Dr. Edward A. McDowell, Southern Baptist Theological Seminary.

Baptists Ask Truman

Close Vatican Office

Convention Opposes Evil 'In All Forms'—Wesberry

By DR. THOMAS M. ELLIOTT
Constitution Religious Writer

CHICAGO, Ill.—More than 9,000 delegates to the Southern Baptist Convention unanimously adopted a resolution by Dr. Louie D. Newton, pastor of the Atlanta Druid Hills Baptist Church, asking President Truman to close the Vatican's welcome address by Noel M. Taylor, of Illinois. "This convention cries out against evil in all forms and reaffirms the undying faith and unaltering position of our fathers," Dr. Wesberry said.

Dr. Lee told delegates that churches voluntarily affiliating with the convention are independent and not bound by law to anything the general body proposes. "A big, not tantam, people we must be for God," he added. "We are not here to catch sparrows and subdue rabbits, but to be spiritual lion tamers."

The 350 ministers and laymen representing Georgia have joined in studying plans to include each Baptist Church member in study, training and enlistment in personal work. Georgia is striving for 500,000 enrollees in Sunday Schools.

The convention is contemplating plans for a program to employ 1,750 foreign missionaries. Evangelistic work will be continued with the simultaneous revival program east of the Mississippi River in 1951.

The convention also officially set the date of the next assembly for June 20-24, 1951, at San Francisco. It was indicated that Washington, D. C., will be selected for the 1952 convention.

The convention also officially approved establishment of the Golden Gate Baptist Theological Seminary at Berkeley, Cal., and the Southeastern Baptist Theological Seminary at Wake Forest, South Carolina.

Dr. James P. Wesberry, pastor of the Atlanta Morningside Baptist Church, responded to the con-

several matters pertaining to Negroes are slated for consideration today. Negro pickets are carrying placards with the words, "Christian Civil Rights," painted on them.

Dr. R. G. Lee, Memphis, Tenn., pastor who heads the convention, and a Negro Baptist preacher, will be principal speakers tomorrow night at the closing evangelistic meeting. Music will be furnished by Negroes.

The purchase apparently clears the way for the acceptance of a \$12,000,000 trust from the Reynolds Foundation, to remove Wake Forest College to Winston-Salem, N. C., and to expand it into a major university. The offer is conditioned upon the raising of a comparable amount by the Southern Baptist denomination.

The trust was conditionally accepted by the North Carolina Baptist convention in 1946, with the agreement that the new institution should be under construction by 1952.

North Carolina churches have subscribed \$1,700,000 for the new school; Winston-Salem has subscribed another \$1,800,000; citizens throughout the State have subscribed \$800,000, and Wake Forest College has a present \$4,000,000 endowment. Thurmon D. Kitchin, president of the college, said that about two more millions will be sought to deal with present needs.

Election of officers is scheduled today.

Will Hold Office 14th Term

By WILLIAM A. FOWLKES

(Courier Staff Correspondent)

GRiffin, Ga.—Dr. Leander A. Pinkston, of Atlanta, was re-elected last week as president of the General Missionary Baptist Convention of Georgia. It marked the fourteenth successive year of leadership of the state group by the pastor of Atlanta's Travelers Rest Baptist Church. *Sept. 11-25-30*

Relection of Dr. Pinkston and his entire administration came following a well taken address to nearly a thousand delegates who filled every possible space at the host church, Mount Zion Church, where the Rev. O. H. Stinson, pastor, presided.

Returned to office with Dr. Pinkston were: the Rev. L. M. Terrill, Atlanta, vice president; Nathan Roberts, Savannah, recording secretary; Dr. W. H. Perry, Atlanta, financial secretary; the Rev. E. R. McLendon, Washington, treasurer; the Rev. D. A. Dixon, Atlanta, custodian; the Rev. O. M. Collins, Rome, statistician;

DISTRICT PRESIDENTS

Prof. H. S. Dixon, Bainbridge, auditor; the Rev. W. M. Jackson, Atlanta, auditor; George Smith, Brunswick, and Revs. L. J. Burt and Richard R. Williams Jr., Savannah, musical directors; Mmes. Rose Ison, Monroe, and Maude Jones, Augusta, pianists, and Mrs. Mattie Dorsey Bruce, Atlanta, office secretary.

District presidents returned were: The Revs. E. L. Gaskin, Guyton, first; E. A. Capers, Savannah, assist. first; W. R. Flamer, Moultrie, second; J. E. Brown, Coleman, third; J. C. Cook, Phenix City, Ala., fourth; D. A. Dixon, Atlanta, fifth; A. M. Reeves, Griffin, sixth;

W. H. Ferrell, Rome, seventh; W. M. Jackson, Atlanta, eighth; R. D. Bizzle, Athens, ninth; J. D. Williams, Augusta, tenth; C. B. Johnson, Valdosta, eleventh, and J. M. Benton, Savannah, twelfth.

DR. MOORE RE-ELECTED

Dr. O. J. Moore continues as

president of Byrant Theological Seminary, Fitzgerald, while Dr. J. H. Gadson of Macon, is president emeritus.

Missionaries of the convention are the Revs. W. F. Paschal, B. M. Milner and A. Bell of Atlanta; W. H. Ferrell of Rome, W. R. Mack of Augusta, G. H. Kennedy of Thomasville, A. A. Rice of Toccoa, and P. H. Head of East Point.

National representatives of the convention include: Dr. M. L. King of Atlanta, Foreign Mission Board; the Rev. J. H. Sanders, Augusta, Home Mission Board; Dr. E. O. S. Cleveland, Savannah, Sunday School Publishing Board; the Rev. J. L. Lomax, Valdosta, National BYPU Board; the Rev. H. W. Wilburn, Savannah, National Benefit Board; the Rev. W. W. Weatherspool, Atlanta, committee on resolutions;

DEPARTMENT HEADS

The Rev. L. R. Edwards, Marietta, state of country; the Rev. G. W. Dudley, Atlanta, time and place; the Rev. J. R. Barnett, Atlanta, social service commission; the Rev. A. F. Fisher, Atlanta, permanent organization; the Rev. D. A. Dixon, Atlanta, promotional secretary; the Rev. H. H. Fortson, Gainesville, obituary; the Rev. J. J. Grogan, Atlanta, historical commission; the Rev. J. M. Benton, Savannah, marriage and divorce; the Rev. R. C. Calhoun, Augusta, correspondence and foreign relations, and the Rev. J. H. West, Thomson, voice commission.

Officers of the Women's Baptist Convention, which had its headquarters at Achala Church, the Rev. A. M. Reeves, pastor, are: Mrs. M. L. Thomas, Brunswick, president; Mrs. L. S. Weatherspool, Atlanta, vice president; Miss Hattie I. Forrest, Valdosta, recording secretary; Mrs. Flossie Sanders, Augusta, assistant secretary;

WOMEN OFFICERS

Mrs. I. F. Henderson, Atlanta, financial secretary; Mrs. L. E. Grier, Atlanta, corresponding secretary; Mrs. Carrie Cross, Albany, treasurer; Mrs. Evie Thompson, Atlanta, historian; Mrs. C. B. Reese, Newnan, parliamentarian; Mrs. Rosa Ison, Monroe, musical directress, and Mrs. Viola Oliver, Savannah, assistant musical directress.

Prof. H. S. Dixon of Bainbridge, is president of the Laymen's Department, which maintained headquarters at Eighth Street Church, the Rev. J. W. Lowe, pastor. Mrs. Annie Hudson is state director of the Young People's Department, and Mmes. Amy Bostie and Ethel Tatum, divisional heads.

Among the many speakers electrifying the convention was Dr. Roland Smith of Little Rock, Ark., statistician of the national Baptist Convention.

H. S. Byrnes, president of the Georgia Deacons Convention, and a Macon resident, brought greetings from his group.

The Bible Institute for ministers and church workers was directed by the Rev. I. J. Yancy of Augusta, assisted by the Rev. R. C. Calhoun and Mrs. Gussie Scott also of Augusta. Mmes. Maude Jones and Rose Ison served as music directors.

DR. JEMISON SUMMONS BAPTIST MINISTERS TO RIGHTEOUS LIVING

By TASCHEREAU ARNOLD

"The value of a church is measured by what it does for missions and education. It is far more valuable than buying a fine car or suit of clothes for a minister, for God appointed men as heads of the home." These were the words used by Dr. D. V. Jemison, president of the National Baptist Convention, Inc., as he delivered the keynote address to delegates and visitors here attending the Southeastern Regional session of the National Baptist Convention at Wheat Street Baptist Church, Dr. William Holmes Borders, pastor, yesterday.

Stressing the "Keys to Christianity" the world-famed acknowledged leader of upwards of 4,000,000 Baptists in this country and foreign lands declared that a real man will protect his home and will die for certain principles before he will allow anyone to take the advantage of his home. He urged ministers to be righteous and clean in their living. His message precipitated favorable reactions throughout the edifice.

Others appearing on the program Wednesday included: Dr. M. G. Cleveland, Montgomery, Ala., who spoke in behalf of the Home Mission Board; Dr. R. W. Riley, president, American Baptist Theological Seminary, Nashville, who spoke in the interest of his school; Dr. E. W. Perry, first vice-president, Oklahoma City, who stressed "Evangelism," and Dr. J. C. Clark, Tenn., who stirred the body with a powerful sermon, his alternate being the Rev. J. C. Cunningham, Ala.

HEAR ADDRESSES

During the afternoon session Miss Primrose Funches, Chicago, spoke in the interest of the Sunday School Publishing Board and Foreign Mission Board, while Mrs. V. A. Edwards, president, National Baptist Training School, Nashville, addressed the body. During the laymen period remarks were made by Prof. Dixon, Bainbridge, Ga., and Dea. Johnson, Savannah; Rev. Jones, Tenn.; Rev. E. W. D. Isaac, Tenn. Highlighting the night session was a thought-provoking sermon delivered masterly by Dr. R. L. Boone, North Carolina. Meanwhile the Woman's Conven-

tion, headed by Miss Nannie H. Burroughs, held its sessions at Ebenezer Baptist Church, Dr. M. L. King, host pastor. President Burroughs outlined a far-reaching program to the women.

Women taking an active part on the program included: Mrs. Esther W. Tyree, O.; Mrs. Lula M. Haynes, Chicago; Mrs. Cassiella G. Davis, Waukegan, Ill.; Mrs. Mauddean T. Seward, Memphis, Tenn.; Mesdames Geneva Haugabrooks, Julia Pate Borders, Alberta King, Eva May Arnold, D. D. Crawford, C. M. Pearson, Ida F. Henderson, Mary Walker, Jewell Terrill, Pearl Reese, N. W. Crawford, Annie Hudson, C. G. Davis, all of Atlanta.

MINISTERS AT MEET

Ministers seen observing the proceedings: Revs. F. E. Harrell, J. J. Minor, O. L. Jackson, L. B. Brown, J. L. King, W. F. Paschal, W. F. McKinney, J. H. West, W. H. Perry, H. Stone, D. T. George, P. L. Jones, J. R. Barnett, M. J. Jackson, G. W. Jordan, I. S. Mack, L. O. Kelley, J. H. Sanders, W. T. Richardson, C. L. Smallwood, W. W. Weather, E. R. Searcy, W. H. Farrall, and others.

The meeting will close tonight. The program today provides part by Dr. T. S. Boone, Michigan; Dr. Roland Smith, Ark.; Dr. R. Mitchell, New York; Miss Nannie H. Burroughs, Washington, D. C.; Dr. A. Finlayson, Fla.; Dr. J. P. Barbour, Pa.; Dr. W. L. Bellinger, Ga., and Dr. Howard Perry, Tenn.

SEES ONLY DRINK, REDS:

Christianity, Jim Crow Fit, Dixie Cleric Says

By VERNON JARRETT

CHICAGO (ANP)—Dr. Robert G. Lee, president of the Southern Baptist convention, made it clear here last week that no sermons favoring civil rights would be preached from his pulpit.

Furthermore, Christianity and segregation can get along just fine together according to this leader of 15,000 white delegates to the giant meeting held in a Northern city for the first time. Dr. Lee, a mild

mannered, pious speaking man who should be approaching 60, said the duty of the Baptist church is to "preach Christ and let politics alone."

Asked if he thought the Dixiecrat movement was un-Christian and if he had ever preached against it in his Memphis church, Dr. Lee said "no." "Gov. Strom Thurmond of South Carolina is a personal friend of mine," he said. "I once pastored at his father's church."

The churchman informed me that segregation and racial discrimination were not the great evils that colored people should be concerned about. "Communism, ideas and liquor drinking are your people's biggest problems. And then you've got your Paul Robeson running around the country," Dr. Lee said.

Dr. Lee explained that Southern Baptists are expected to raise \$10,000,000 to do missionary work among the "unsaved" of Africa. "How much will be spent on the unsaved Klansmen and Dixiecrats in the South," he was asked. "Now you're talking politics again," he answered. "I'm not a politician."

Meanwhile, the split among Chicago's colored Baptist has stuck out like a sore thumb throughout the convention. The Rev. J. C. Austin of Pilgrim Baptist Church, and Dr. J. H. Jackson of Olivet have welcomed the Southerners while the opposition is led by the Rev. J. L. Horace of Monumental Baptist.

Baptist Union Honors Negro

An Atlanta Negro evangelist will be honored today by the Atlanta Baptist Ministers' Union for his 25 years of service to the national organization of the church.

He is the Rev. E. D. Lawson, who for the past quarter of a century has traveled throughout the United States as representative of the Baptist Church Home-Mission Board.

Ceremonies honoring the Rev. Mr. Lawson will be held at the Wheat Street Baptist Church, 359 Auburn Ave. N. E., at noon and at 8:30 p. m.

The Rev. M. B. King, Pastor of the Ebenezer Baptist Church, will deliver the sermon at the first meeting with the Rev. W. M. Jackson, Pastor of the Bethlehem Baptist Church, delivering the special anniversary sermon in the evening.

On Baptist World Alliance Program



The Rev. Dr. Gardner C. Taylor, pastor of Concord Baptist Church of Christ, and Dr. Benjamin Mays, President of Morehouse College, who are on the program of the Baptist World Alliance in Cleveland. The Rev. Taylor will deliver the only sermon July 23 and Dr. Mays will make an address July 25.

SOUTHERN WHITE BAPTISTS JOIN IN UNSEGREGATED SERVICES

Morehouse College President Delivers Address at 93rd Session in Monster Stadium

MAJORITY STILL CLING TO JIM CROW POLICY

CHICAGO — (ANP) — In a history-making meeting white delegates (messengers) to the 93rd convention of the Southern Baptist convention worshipped besides Negroes in a mass evangelistic meeting at the Chicago stadium Saturday night.

More than 20,000 members of both races sat in an un-segregated audience in the serv- theological training for Negroes ices which climaxed the first meet- with that given at white seminar- ing of the Southern Baptist held ies; theological for Negro minis- north of the Mason-Dixon line. ters who do not have college edu- cations and "encouragement" to

The Rev. J. H. Jackson, pastor of Olivet Baptist church, one of Chicago's most historic Negro in- stitutions, shared the pulpit with the Rev. Dr. R. G. Lee of Mem- phis, president of the Southern Baptist convention for the third straight term. One resolution called for promo- tion of "goodwill and cooperation between white and Negro Bap- tists."

Also speaking at his same meet- ing was Dr. Benjamin E. Mays, president of Morehouse College, Atlanta. Next year the southerners will meet in the West in San Francisco. president of Morehouse College, fauver, Brewster, Aiken, Morse, Atlanta. 1,000-voice Negro and McCarthy.

This marked the nearest that Southern and Northern Baptists have come together since the two denominations split years ago over the Negro question. Although handicapped people throughout the some Negro churches are members country. Mrs. Dunnigan pointed out that of the southern group, they are not allowed to meet with the whites. They held their own meetings in a jimcrow fashion. Mrs. Dunnigan pointed out that the present rehabilitation program is wholly inadequate to meet the requirements of handicapped people, whether they be white or colored, but she does not believe that the colored people are being afforded the service they need, and that "all-too-little of the States' Convention of the U. S. B. F. C., rehabilitation activities concern themselves with colored people."

Today, the Southern Baptist convention is considered the largest and fastest growing church in America. Speaking for the CIO, James B. Carey, the secretary-treasurer of the National Baptist Convention of America, is also pointed out that the only two serv- among the nation's largest churches for the handicapped on a federal level in FSA are the ad- ministrations of medical aid and vocational training.

Although a number of Negro Baptist ministers cooperated with the southerners, one group of ministers opposed the joint rally, and refused to support it. The Southern Baptist agreed that they would continue to support segregation, but passed some "humanitarian" resolutions involving Negroes. It called for "equal" handicapped and not merely sub-

sidize the non-handicapped who administer the program.

Mr. Ewing contended that the handicapped should be included in FSA along with public health, education, security and welfare because of the relationship between these fields. Mr. Tobin claimed that it should be in labor along with the Employment service.

Baptists, Inc.

Announce Gains

NASHVILLE, Tenn. — (ANP) — Gains made during the period between 1945 and 1948 were announced last week by the National Baptist Convention, Inc. as follows:

There were 19,060 more Sunday Schools... 23,489 more officers and teachers... 23,641 more vacation church schools... 1,648,713 more vacation school pupils.

Churches of this group ranked third among leading denominations in growth of Sunday Schools, members, and new churches. It is also third in total membership, being outnumbered only by the Methodists and the Southern Baptists.

The convention has agreed to participate in a nation-wide simultaneous evangelistic campaign along with other church member groups of the Federal Council of Churches of Christ. Revivals will be held west of the Mississippi river April 9-23, and east of the Mississippi, March 25-April 5.

Theme of the campaign will be "Christ Is the Answer."

The Sunday School Publishing Board announced the publication of a new book on evangelism. It is titled "That They Might Be Saved." It contains ten chapters and 140 pages.

Racial Bars Crumble 'Says Baptist Report

Dr. D. V. Jemison
Named President
For 11th Year

PHILADELPHIA — (NNPA) —

Racial barriers are crumbling, especially in the South, the Social Service Commission of the National Baptist Convention of the United States reported to delegates in the Convention Hall last Friday. An estimated 30,000 clergymen and laymen from every state attended the convention, which represents 4,000,000 Baptists. The convention held daily sessions in Convention Hall. Meeting concurrent were the Women's Auxiliary in the Irvine Auditorium of the University of Pennsylvania, and the Laymen's Association in Shiloh Baptist church.

"It is heartening to the Negro to see the walls of injustice and inequality crumbling daily before our eyes," the report of the Social Service Commission said. "This is seen in employment, in education, in housing, in travel, in entertainment, and occasionally in religious circles."

The report said the Baptists were grateful for the discovery of atomic energy, but they shuddered to think that it is managed by military and political leaders who may not have the moral and spiritual insight to turn it into channels of service to humanity.

The commission's report was presented by the Rev. Sandy F. Ray, of Brooklyn, and was accepted by the convention.

The importance of a "trained and educated ministry" was stressed at last Friday's session. A self-support drive for \$10,000 for the American Baptist Theological Seminary, at Nashville, was started.

The convention voiced an appreciation to the Southern Baptist Convention, comprising white members, for the gift to this school in which to prepare colored ministers.

The convention reelected Dr. D. V. Jemison, of Selma, Ala., as its president for his 11th term. Dr. Nannie H. Burroughs, president of the National Trade and Professional School for Women and Girls in Washington, D. C., was reelected president of the Women's Auxiliary.

INDEPENDENCE, KANSAS

Independence, Kansas. — Forty-nine members and friends attended the tenth annual picnic outing of the Johnson Community chorus at the Shelter house at Riverside park on Aug. 28. The tables were arranged to form a T. Fresh garden flowers centered each table. Place cards were of clothes pins and napkins in the form of a butterfly. Varied colored balloons added to the festive occasion, donated by Mrs. Blanch Brown for the youth of the group who attended. A short program was given at the table in keeping with the activities of the group. The Rev. Cyrus Keller gave the invocation.

Charles E. W. Johnson was toastmaster. W. G. Proctor, an out of town guest, made remarks. Mrs. Bonzetta Johnson talked also. Others appearing were: Miss Barbara Jean Wesley, Mrs. Sharitty Williams, Mrs. Elinor Wilson, and Mr. Dwight Kenoly. Out of town guests attending were Mr. and Mrs. Alvia Knox of Cherryvale, Miss June Wheeler of Pittsburg, Mrs. Charles Boles of Parsons, W. G. Proctor, Miss Norma Jean Washington and Mrs. Jessie Alston of Coffeyville.

Mrs. Marguerette Guilky of 1013 East Cedar St. has just returned from an extended trip in Michigan, where she was guest of her daughter. She was guest at a breakfast given by the Silver Spoon club, sponsored by Misses Helen Jefferson and Bobby Jefferson club members. Among the friends she met was Mrs. Chloa Jones and Mrs. Julia Lee, both of Los Angeles. Mrs. Viola Underwood of Little Rock, Ark., spent several days in the city, recently, visiting a friend of long standing, Nathan Griffin. Pvt. Lewis A. Downing, son of Mr. and Mrs. George Downing, 908 E. Poplar, returned to camp Funston in Ft. Riley, Kas., after an 18-day furlough with his parents, relatives and friends.

Mr. and Mrs. William Jacobs and Mrs. Beverly Anderson and children, Gayle, Linda and Fredrick, returned from a week's vacation with their son, brother and uncle Mr. and Mrs. Fredric B. Jacobs and son, Geary in Minneapolis Minn. Mrs. Myrtle Walls accom-

panied them on their trip. She visited her brother, Carl Brown Mrs. Brown and nephew and wife, Mr. and Mrs. Byron Brown and children and niece, Mrs. Esther Brown and family in St. Paul Minn. The group motored through and visited many points of interest, taking pictures as they went along. They were guests of Bruce and Charleen Jacobs and Mr. and Mrs. Eugene Adams in the Kansas Cities.

Mr. and Mrs. Henry James Wilson of Omaha, Neb., are visitors in the city. Mrs. Wilson is the former Mary Lou Reed, whose relatives are Rev. J. J. Lenon, Mr. and Mrs. W. C. Lenon, Mr. and Mrs. Arthur Barnes and Mrs. Mary Meekins. They attended the Elks convention in Chicago, and while there, visited other relatives, Mr. and Mrs. Robert T. Meekins and Mr. and Mrs. R. J. Payne. They left Thursday to visit other relatives in Kansas City and Denver, Colo. before returning home.

Baptists Demand Action

Congress Urged to End Discrimination in D. C.

Corrier Sat. 6. 10 - 50
Pittsburgh, Pa.

WASHINGTON—(ANP)—As an indication that racial discrimination practiced in the District of Columbia is of national importance, the Northern Baptist Convention meeting in Boston last week, called upon the Congress and citizens of Washington to outlaw racial discrimination in the nation's capital.

In a resolution adopted on the last day of the convention, it was stated that the Government in Washington "is the responsibility of all the people," and that racial segregation practiced there is of particular concern to all Americans.

While the church people were planning some method to improve racial conditions in Washington, so that all groups could enjoy the same equality of citizenship, the white supremacists were forming an organization to combat the movement of Negro families into white communities.

TO ORGANIZE

The twenty persons representing nine citizens' associations meeting in Washington last Saturday expressed their determination to make the group a permanent organization, hoping to have it incorporated at an early date.

Claiming that the whites are being discriminated against, George W. Absher declared that they need an organization like the National Association for the Advancement of Colored People. John H. Connaughton accused Washington newspapers with publishing lies in their description of the racial situation in Washington.

END OF RACIAL BIAS ASKED BY BAPTISTS

June 7

Congress Bids Own Churches
Lead in Barring Segregation
to Foil Reds, Fascists

BAN ON GENOCIDE BACKED

7-28-50

Dr. Lord Warns That Unless
We Renew 'Concern for Soul'
Civilization Faces Doom

By WALTER W. RUCH

Special to THE NEW YORK TIMES

CLEVELAND, July 27—The World Baptist Congress called today upon all of its associated organizations, comprising 18,000,000 members, to remove from their worship and fellowship all forms of segregation and discrimination "based on race, color or culture."

The plea went out to Baptists in fifty-two countries in the form of a resolution adopted on the closing day of the Eighth Congress of the World Baptist Alliance. Twenty thousand delegates have been holding sessions here since last Saturday.

Such discrimination, the delegates warned in their resolution, "provides fertile soil for the development and spread of communism, fascism and other anti-social programs."

It was in recognition of their own failure to rid the Baptist church of all discrimination, the delegates stated, that they called

upon their own congregations to take the lead in the movement.

"We believe," they said, "that discrimination and segregation based on religion, race, color and culture are ethically and morally indefensible and contrary to the Gospel of Christ and the principle of freedom for which Baptists stand."

Genocide Ban Supported

The resolution called upon Baptists in their respective countries to use influence to have discriminatory laws repealed and other laws enacted to safeguard the rights of oppressed racial groups. It asked each Baptist to examine his own soul with a view to freeing himself from racial and cultural prejudices and embodying in his own person the mind and spirit of Christ in all human relations.

In another resolution, noting that only six more Governments need ratify the convention of the United Nations outlawing genocide, the congress gave its endorsement of the convention and its hope for speedy ratification.

The new president of the Alliance, the Rev. Dr. F. Townsley Lord of London, who will serve until the Golden Anniversary Congress in London in 1955, delivered a coronation address at the final session tonight in which he declared that unless civilization speedily returned to the "grand theme" of the salvation of the human soul, "there will soon be little civilization left to bother about."

"One of the greatest needs of our time is a recovery of this concern," Dr. Lord said. "Too long we have lost sight of the individual in our preoccupation with society, and of the human soul in our attention to economics. Society can mean nothing apart from the individuals who compose it. Nor can civilization acquire its real content without the salvation of the human soul."

Sees Benefits For All

Dr. Lord stated that the blessings and benefits that accrued

from the work of Christ were available for the whole human race.

"We do not assert this as a theory. We declare it as a fact. It is the one great fact which has made possible the multi-colored fellowship of the Baptist World Alliance. It does not matter into which corner of the globe we venture," he said.

"With the New Testament in our hands we discover that there is one power that is adequate in every land, under every sky, in every tongue—the power of the one Christ described so long ago as the power of God unto salvation," Dr. Lord stated.

Summing up the work of the congress, the Rev. Dr. Theodore F. Adams, pastor of the First Baptist Church of Richmond, Va., and vice president of the Alliance, said that the Baptists here had "reformed our forces for world conquest for Christ."

"All that we have seen and heard has given new impetus to the mission cause," Dr. Adams said. "We are more than ever committed to carry the gospel to every nation and every creature; to make our own nations more Christians; and to strive to be more Christlike ourselves in all our relationships with God and man, that the world may have reason to believe in the gospel we proclaim."

"We go to preach, both by word and by deed, in season and out of season, by day and by night, the only gospel that can save the world. We go in the spirit of sacrifice willing to pay any price if we may save more and advance the Kingdom. We go with a prayer on our lips that we may prove worthy of our heritage, our task, our privilege and our responsibility in this day and generation," Dr. Adams asserted.

NEGRO BAPTIST CHURCH JOINS NATIONAL BODY

10-19-50

New York, Oct. 18 (AP)—The National Baptist Convention of America—a 2,000,000 member Negro church, today formally joined the National Council of the Churches of Christ in the United States of America.

The council said the new group brings its membership to more than 31,000,000 Protestant and orthodox believers in 29 denominations.

Earlier the National Baptist convention, United States of America, Inc., with more than 4,300,000 members, had joined.

The two Negro Baptist organizations — the National Baptist Convention, U. S. A., Inc., and its rival, the National Baptist Convention of America, placed third and sixth, respectively, in Sunday School enrollment for major Protestant bodies. This information was extracted from a report compiled by the International Council of Religious Education, a cooperative agency of 39 denominational boards of Christian education.

The report showed an overall 7.03 per cent increase in S. S. enrollment, 1947-49, and the incorporated Baptists showed an enrollment of 1,500,572. In first and second places were the Methodists, 5,799,823; Southern Baptists, 4,821,491. The unincorporated Baptists took sixth place with 1,000,012. A. M. E. Zion, 376,325; A. M. E.'s, 362,432; Churches of Christ, 209,615.

They Cordially Invite the Chief Executive



After dinner, July 6-3-50, Baltimore, Md.
President Harry S. Truman, is shown with the delegation of Clergymen who today invited him to address the Baptist World Alliance to be held in Cleveland, Ohio, during the third week in July. The President told the group that he "would make every effort to attend the meeting." Shown standing around the Chief Executive are, (left to right) Rev. Dr. Wilson of Brooklyn, N.Y.; the Rev. Doctor Caver, Cleveland; the Rev. Dr. McKinney, Cleveland; Judge Samuel Silbert, Cleveland; Mayor Thomas A. Burke, Cleveland; Marshall Shepard, Washington; Edward Brennon, Cleveland; Dr. D. R. Sharpe, Cleveland; Rep John McSweeney (D), Ohio, and the Rev. Royal Shape, Erie, Pa.

Establish \$2 Million Retirement Fund As Memorial To R. H. Boyd

One hundred leaders, divided into five incorporators, ten executive board members and eighty-five national board members, will conduct the operation—no traveling expenses, no executive board expenses, no per diem, no extra assessment—one dollar is to be collected one time from Baptist church members; pastor does not have to put in any money.

There was launched here this past week a movement known as the R. H. Boyd Ministerial Retirement Fund, named in honor of and as a Memorial to the late Richard Henry Boyd, the builder of the National Baptist Publishing Board's plant in Nashville, Tenn., the first president of the Citizens Savings Bank and Trust Company, the founder of the National Baptist Union-Review, a religious publication. He died August 22, 1922.

There was presented to the Baptist Sunday School Congress names of the five incorporators, the ten members of the executive board

The president is M. W. Day, layman, of Nashville, Tenn., and a widely known worker in fraternal and civic organizations. The vice-president is the Rev. J. T. Patton, an ordained preacher and a business man from Tennessee, and the chairman of the executive board is W. C. Sheffield, a Baptist layman, a contractor and a member of the board of directors of the Citizens Savings Bank and Trust Company in Nashville. Serving as secretary is the Rev. Henry A. Boyd, son of the man who is being memorialized by the setting up of this corporation. He told the Congress forces that he was happy that the last one of the dreams of his father, the late R. H. Boyd, had now become a reality. The assistant secretary and treasurer is Miss S. B. Wilson, a director in the Citizens Savings Bank, treasurer of the Nashville Globe Publishing Company and secretary of the De-nominational Trust Association, who is also employed at the Na-

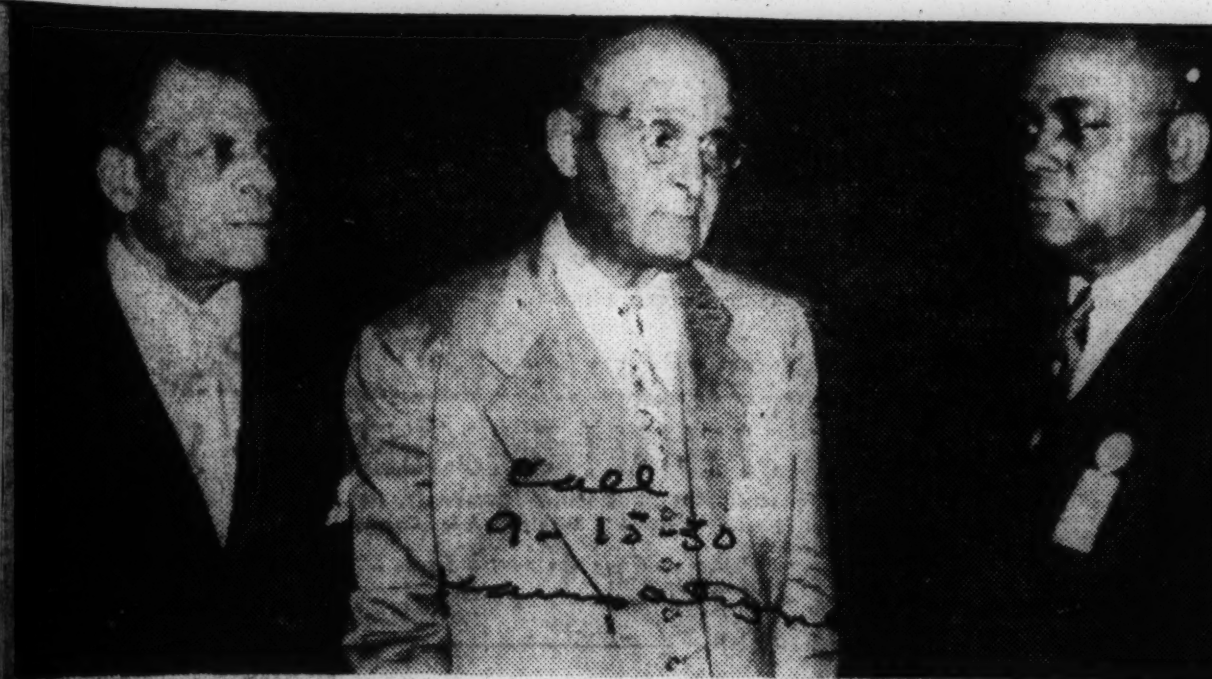
in by the various church members as: Rev. A. W. Jackson, Texas; Rev. J. W. Cook, Texas; Rev. J. H. Wash-
than an investment in the endow- ington, Texas; Rev. H. W. D. Stew-
ment fund. art, S. C.; Rev. J. T. Ridley, Tenn.;
Another one of the features, as Rev. Melvin Singleton, Canada; Rev. explained here, is that there will K. A. Sloan, La.; Rev. W. B. Walker, Fla.; Rev. J. C. Sams, Fla.; Rev. J. O. Clark, Ind.; Rev. A. A. Hill, Tenn.; Rev. P. H. Hinton, Texas; Rev. E. J. Johnson, Texas; Rev. S. R. Prince, Texas; Rev. E. S. Branch, Texas; Rev. O. B. Brent, Texas; Rev. J. V. Richardson, Ill.; Rev. R. A. Fishburne, S. C.; Rev. James H. Ratliff, Miss.; Rev. G. W. Wilson, Ill.; Rev. W. B. Woods, Ky.; Rev. B. E. Joshua, Texas; Rev. Oliver S. Stephenson, Fla.; Rev. J. E. Ousley, Okla.; Rev. N. E. Taylor, Calif.; and Rev. A. O. Bell, Calif.

There was presented to the board, the executive committee and the incorporators a detailed statement, accompanied by the bank of all the donations that had been received and which showed that the money, thus far sent in, had been acknowledged, the churches sent a membership certificate and the money deposited in a savings account.

The five incorporators constitute the investment committee that will supervise, not only the receipts, but such investments from the funds or out of the funds that come in regularly.

Board Of Directors
The 10 persons who, along with the incorporators make up the first board of directors are: J. M. Harvey, D.D., Chicago; J. W. Washington, D.D., Fort Worth, Texas; B. A. Roberson, D.D., Kalamazoo, Mich.; R. B. Porter, D.D., Los Angeles, Calif.; E. M. Elmore, D.D., Louisville, Ky.; P. S. Wilkinson, D.D., San Antonio, Texas; B. O. Byrd, D.D., Los Angeles, Calif.; John W. Williams, D.D., Kansas City, Mo.; J. B. Ridley, D.D., Nashville, Tenn.; A. A. Lucas, D.D., Houston, Texas.

The following make up the personnel of the national board, presented during this session: Rev. Jas. A. Jordan, Texas; Rev. N. T. Burks, Texas; Rev. Clyde Adams, Ohio; Rev. J. Irvin West, Mich.; Rev. R. V. Davis, Mich.; Rev. A. T. Williams, New York; Rev. H. Moore, New York; Rev. Arthur L. Bradley, Texas; Rev. W. M. Cotton, Texas Savings Bank and Trust Company, the oldest Negro banking institution in the United States, is Green, Calif.; Dr. M. C. Allen, Va.; the depository, the physical agent, Rev. S. L. Scott, Va.; Rev. J. H. Mayes, Miss.; Rev. S. H. Graham, Ill.; Rev. I. M. Hendon, Ill.; Rev. J. H. L. Smith, Ill.; Rev. H. B. P. Johnson, La.; Rev. C. H. Warren, Texas; Rev. George W. Williams, La.; Rev. E. H. Borden, Texas; Rev. E. H. Branch, Texas; Rev. W. S. Brent, Texas; Rev. J. N. Byrd, Texas; Rev. S. A. Pleasants, Texas; Rev. M. L. Price, Texas; Rev. L. H. Simpson, Texas; Rev. L. B. Tolson, Texas; Rev. E. C. Curtis, La.; Rev. J. H. Wynn, Okla.; Rev. C. A. Miller, Colo.; Rev. C. H. Bell, Ind.; Rev. F. F. Young, Ind.; Rev. J. R. Hunt, Ky.; Rev. E. C. Dyer, Ark.; Rev. E. W. White, Md.; Rev. C. D. Pettaway, Ark.; Rev. K. D. Britt, Fla.; Rev. P. Allen, Mo.; Rev. J. P. Reeder, S. C.; Rev. G. G. Daniels, S. C.; Rev. J. C. Dunbar, S. C.; Rev. J. W. Jackson, Ala.; Rev. E. D. Womack, Ala.; Rev. A. Nelson, Calif.; Rev. I. C. Peay, Miss.; Rev. E. H. Potter, Miss.; Rev. R. D. Wess, Ohio; Rev. William Grimble, La.; Rev. F. C. Shumake, La.; Rev. R. E. Donaldson, Ore.; Rev. Simon Williamson, Md.; Rev. C. J. Smith, Fla.; Rev. J. R. Talley, Mo.; Rev. N. C. Crain, Texas; Rev. S. E. Diggs, Texas; Rev. C. H. Gustin, Tex.



THE BIG THREE.—Left to right: Dr. Henry Allen Boyd, secretary of the National Baptist Publishing board, Nashville, Tenn.; Dr. G. L. Prince, president of the National Baptist convention of America; and the Rev. John W.

Williams, president of the Interdenominational Ministers' Alliance and pastor of the host church, St. Stephen Baptist. They were the Big Three of the convention which ended in Kansas City Sunday.

the finance committee. It was reported that \$9,158.23 was spent during this convention session.

The convention, to which the St. Stephen Baptist church was host, utilized all sections of the auditorium with the exception of the arena.

The main body over which Dr. Greene L. Prince of Galveston, Texas, presided, held sessions in the Music hall. The Senior Women's auxiliary of which Mrs. A. B. Fuller of Austin, Texas, is president met in the exhibition hall. The Junior Women's convention was held in the Little Theater with Mrs. Hattie L. E. Williams of Louisiana presiding and the National Baptist Brotherhood Union, an organization of laymen, met in an assembly hall on the fourth floor.

The parent body of the convention moved Sunday morning to the St. Stephen Baptist church, Truman Road and the Paseo, where the mortgage on the \$250,000 building, Kansas City's finest church edifice, was burned. Dr. G. L. Prince, the national president, delivered the sermon.

Sunday services were held at the Municipal auditorium by the women's sections and the Brotherhood. Dr. Henry Allen Boyd and Dr. S. A. Pleasant of Houston directed the Sunday school at the auditorium.

The Rev. L. W. Mingo of Carbondale, Ill., was acting as

needs."

The Rev. Mr. Humphreys told the Baptists, "You have come to Kansas City at the right hour. When you leave, we will feel that we have been around the throne of God. Don't be afraid to sing, shout, preach and pray. Our doors and pulpits are open to you. In behalf of the Alliance, of which the Rev. John W. Williams is president, we welcome you."

The Rev. Mr. Brown said, "I would rather be here tonight than in Rome. I extend a hearty welcome to all from the General Baptist convention of Missouri and Kansas."

Dr. Miller praised the work of the St. Stephen pastor and gave a summary of the Rev. Mr. Williams in increasing membership and finance.

The Rev. J. A. G. Jordan of Indianapolis made the response on behalf of the National Convention. "Your progress and achievements," he said, "will be remembered by boys and girls yet to be born. With joy, I accept this royal welcome on behalf of the convention."

Invocation was given by the Rev. Preston Allen, pastor of the Macedonia Baptist church. Musical selections were given by the National Convention chorus directed by Dr. H. B. P. Johnson, with Mrs. Edna Hammett Porter of Los Angeles, national organist for the national convention, as accompanist.

The Jubilaires, composed of Mrs. Florence Hunter, Mrs. Mabel Lee, Mrs. Lovie Wilson and Mrs. Vera Ware, sang "Jesus Is A Friend" and Herman Freeman, a member of the St. Stephen adult choir, sang "Just To Behold His Face."

Dr. Prince Speaks

Dr. Prince, who has been head of the convention for 17 years, delivered his annual address Thursday morning with all sections of the convention, the senior and junior women and the Brotherhood, joining the parent body in the Music hall.

For more than an hour, Dr. Prince stood before the large crowd and delivered what many described as his greatest address.

"He holds this world in his hand. I trust God everywhere. I put my entire trust in Him," related Dr. Prince. He described the racial question as being our greatest problem. "There has to be Christian brotherhood to solve this problem. If the majority will not give us, the minority, our

rights, they do not have the right to preach democracy to the world," declared the speaker.

Turning to the many ministers seated around him, Dr. Prince said, "the majority of us, including myself, neglect to look after the poor in our congregation. We are too busy taking care of ourselves. Any minister who seduces his church and takes for himself and family is unsound in his ministry. If you believe in Christ, the Holy Ghost will come unto you."

Eight weeks ago Dr. Prince was in an auto accident in which he received multiple injuries. In describing this incident, he told of how he lay for weeks in a ward, unable to secure a private room because there wasn't one available in the hospital for Negroes. "If the wealthy men of my race would pool together, we could build decent hospitals. I am going to see that one is built at Mary Allen college soon."

Comments on the president's address were made by: Dr. P. S. Wilkinson, San Antonio, Texas; the Rev. I. H. Simpson, Houston, Texas; the Rev. J. P. Reeder, Columbia, S. C.; the Rev. John W. Williams, Kansas City; the Rev. H. W. D. Stewart, Greenville, S. C.; and the Rev. A. L. Roach, Cleveland, Ohio. The president's message was approved and adopted by the body.

The Rev. L. C. Riley of New Orleans, La., brought the message Thursday night to an attentive audience.

The Rev. M. L. Prince of Houston read the scripture during devotional hour. The Rev. H. B. P. Johnson, director of the conference chorus, led the audience in singing "Amazing Grace" and "There Is a Fountain."

The Rev. L. H. Simpson, president of Ministers Alliance and pastor of Pleasant Hill Baptist church, Houston, Texas brought the Wednesday morning message. He was introduced by the Rev. C. D. Pettway, one of the vice presidents of the National convention. Rev. Simpson used as a subject, "A Call to Decision." He outlined the three religions of man: "Know Christ," "Faith in Christ" and the "Seed." In closing Rev. Simpson said, "The same fire that brought the halted to God, destroyed the enemies." The session adjourned.

Dr. G. L. Prince Named Head For 18th Year

Cincinnati Gets
1951 Session of
Boyd Convention

Dr. G. L. Prince of Galveston, Texas, was reelected president of the National Baptist Convention of America for his 18th consecutive term at the closing business session of the 70th annual convention held Sept. 5-10 in the Municipal auditorium in Kansas City. Dr. Prince and his entire staff of officers were returned to office by unanimous ballot.

The convention voted to hold its 1951 meeting in Cincinnati.

The Kansas City convention attracted 6,139 Baptist ministers and lay delegates from 38 states.

A total of \$661,679 was raised by the church group during the year 1949-50, it was reported by the Rev. S. R. Prince, twin brother of the president and chairman of

the church group during the year 1949-50, it was reported by the Rev. S. R. Prince, twin brother of the president and chairman of

Mayor Kemp told the audience which nearly filled the floor of the Music hall that "This type of meeting is just what our city

11,000 Baptists At Sunday School Meet

LOUISVILLE, Ky. —(ANP)— More than 11,000 Baptist gathered in the Jefferson county auditorium here last week for the seven-day 45th annual session of the National Baptist Convention, U. S. A., Inc. The delegation represented 22,384 Sunday Schools and BTU's which have a total teacher-officer roster of 174,974.

Theme of the convention, which incidentally launched a four-year program, was "Laying Foundations for Christian Living." The 1950 emphasis was "Guiding the Religious Growth of Children for Living in a Christian Society."

The sessions actually got underway Tuesday with the Rev. W. J. Jernagin, president, conducting the daily meditation. The keynotes address was delivered Wednesday morning by the Rev. A. Franklin Fisher of Atlanta, dean of the congress. Thursday morning, Dr. Jernagin delivered his annual message.

THOMAS SPEAKS

Highlight of the week's program was the Booker T. Washington night, held Friday evening, which brought Jesse O. Thomas, field executive, American Red Cross, and the Rev. Joel Sorenson of Stockholm, Sweden, as principal speakers. Dr. Sorenson is youth secretary of the Baptist World Alliance.

Mr. Thomas selected for the subject of his address the general theme of the convention. He depicted "This mid-century convention" as a "splendid opportunity for Christian leadership of our Baptist denomination to evaluate . . . the progress made in the past toward developing among the peoples of the world attitudes of living in accordance with our Christian concepts."

He said, "It seems altogether logical and imperative that if we are to have a change in the behavior pattern of mankind, it must have its touchstone among the younger element of the world's population. On this account, this meeting and theme would seem to be timely in its application."

Another feature of the conven-

tion came the day before when 1,000 young people mobilized at Central High school and marched on the armory for the "Youth Rally." At the armory they presented a pageant entitled "When First I Knew Him" and then held a panel discussion on "Youth Looks at Marriage and Family."

OFFICERS REELECTED

The 12-man official roster of the congress was unanimously reelected to office. Officers include Dr. Jernagin, president; the Revs. O. C. Maxwell, vice-president; H. T. Sims, secretary; H. W. D. Isaac, director general; E. C. Estell, associate director general, A. Franklin Fisher, dean; Horatio S. Hill and J. J. McNeil, assistant deans.

Other reelected were Mrs. Besie S. Estell, assistant secretary; Matthew Burgess, treasurer; Miss Lucy E. Campbell, music director; and James E. Gayle, publicity director.

Divisional meetings were held in various school auditoriums throughout the city. Dr. Jernagin preached the annual sermon Sunday morning. Following this, commencement exercises were held in the auditorium, with Dr. Gardner C. Taylor of Brooklyn, delivered the graduation address.

Educational Center Begins \$50,000 Drive

NEW YORK — The Baptist Educational Center will initiate a \$50,000 campaign on Nov. 1, 1950 in celebration of its twenty-fifth anniversary. The Center is located at 420 West 145th street, New York City.

During its twenty-five years of service in Harlem, the Bronx, Staten Island and Westchester county, the center has provided more than 21,000 hours of religious instruction for Christian workers.

Among its activities are a school of religion for ministers, Bible and mission study classes, leadership training institutes, week-day religious centers for children, the Harlem Interracial Platform, and a program of guidance for leaders of children, young people and adults.

THE CENTER IS supported by the New York Baptist City Society, American Baptist Home Mission Society, Woman's American Baptist Home Mission Society, Negro Baptist Churches of Manhattan, the Bronx, Westchester county and Staten Island, and a host of interested friends.

Officers and special advisors are Dr. George H. Sims, president, the Rev. Huston Crutchfield, vice-pres., Dr. O. Clay Maxwell, chairman of finance committee, the Rev. John W. Saunders, treasurer, the Rev. David Licorish, publicity director, the Rev. M. L. Wilson, campaign director, Dr. Robert V. Russell, secretary, the Rev. William H. Arthur Booker, the Rev. Charles Houston, the Rev. Thomas Kilgore, the Rev. O. Clay Maxwell Jr., the Rev. E. M. Moore, the Rev. George Payne and Dr. Horatio S. Hill, director.

Keep Negroes Segregated, Dixie Baptist Prexy Says

Continued
7-20-50

By VERNON JARRETT

CHICAGO — (ANP) — Dr. Robert G. Lee, president of the Southern Baptist Convention, made it clear here that no sermons favoring civil rights would be preached from his pulpit. Furthermore, Chris 3rd segregation can get along just fine, according to this leader of 15,000 who presides at the giant meeting held here in a Northern city for the first time. Pittsburgh, Pa.

Asked if he thought the Dixiecrat movement was un-Christian and if he had ever preached against it in his Memphis church, Dr. Lee said,

"The churchman informed me that segregation and racial discrimination were not the great evils that Negroes should be concerned about.

"Communist ideas and liquor drinking are your people's biggest problems. Nigras do drink a lot, and then you've got your Paul Robesons running around the country," Dr. Lee said with emphasis.

The minister declared, "If your Robesons don't like this country let them get out. Let Paul Robeson go where he'd get his head hacked off for talking so much."

"This is the best place in the world for your people. They don't mind segregation. They don't want social equality, and I don't see why some of you people up here want to force it on them."

What would Dr. Lee's church membership do if civil rights laws were passed?

"Naturally, they'd oppose it," he answered.

"All I've got to say is we Southern Baptists love colored people, and we don't want to see you people up here trying to force them to mix with white people. Just like I said," he continued, "Nigras want to be to themselves."

What would Christ do if he returned today? Would he oppose segregation, or let it alone?

Dr. Lee said, "Christ would devote his time to fighting other battles, such as liquor drinking and the spread of God-less communism."

But at this point, the powerful religious figure evidenced a frown of doubt. "I don't think our church is doing anything along that line that Christ wouldn't approve," he mused.

However, Dr. Lee continued, Southern Baptists are expected to raise \$10,000,000 to do missionary work among the "unsaved" residents of Africa.

Meanwhile, the split among Chicago's Negro

Baptists has stuck out like a sore thumb throughout the convention. The Rev. J. C. Austin of Pilgrim Baptist Church and Dr. J. H. Jackson of Olivet have welcomed the Southerners to Chicago while the opposition is led by the Rev. J. L. Horace of Monumental Baptist.

Large Crowd Hears Rev. G. Taylor

Several Ministers From Tidewater Attend Sessions

Special to Journal and Guide

CLEVELAND, Ohio — Tidewater section in Virginia was well represented among the 60,000 delegates who had gathered here on Monday night for the eighth international session of the Baptist World Alliance which opened July 22. The delegates represented about 18 million Baptists throughout the world.

Dr. Gardner Taylor, of Concord Baptist Church, Brooklyn, N. Y., attracted an overflowing crowd for his sermon at 11 a. m. Sunday, July 23. He is one of the few colored ministers to speak at the regular Sunday morning session of this world body during its history.

Tidewater ministers on hand for Sunday's sessions were the Rev. and Mrs. C. J. Word, East End Baptist Church, Suffolk, Va.; the Rev. and Mrs. J. B. Reid, Zion Baptist Church, Newport News, Va.; the Rev. and Mrs. H. W. B. Walker, Second Calvary Baptist Church, Norfolk, Va.; the Rev. and Mrs. F. P. Wise, Mt. Lebanon Baptist Church, Norfolk; Dr. W. L. Hamilton, Shiloh Baptist Church, Norfolk, and Dr. U. G. Wilson, Zion Baptist Church, Portsmouth, Va.

DR. HARVEY N. JOHNSON, pastor of Ebenezer Baptist Church, Portsmouth, Va., and the Rev. M. C. Southerland, First Baptist Church, Lamberts

Point, and the Rev. W. O. DeLoach, Herbert Baptist Church, Wachapreague, Va., both of Representatives of fifty nations Norfolk, were also here for the sessions. The Rev. J. B. Henderson, Bank Street Baptist Church, Norfolk, arrived Monday.

Marian Anderson, world famous contralto singer, was scheduled to be heard by the delegates Saturday night. Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, Ga., was scheduled to speak Tuesday night.

A stadium rally was held Saturday night. A feature of this session was singing by a massed choir of 3,000. The keynote address was delivered that night by Dr. Edwin McNeil Poteat, minister of Pullen Memorial Baptist Church, Raleigh, N. C.

THE ALLIANCE, which represents federated bodies of some 100 autonomous denominational organizations, meets in a different country every five years.

Dr. C. Oscar Johnson, of St. Louis, president of the Baptist World Alliance, was expected to read a personal message from President Truman who had been expected to address the body.

A mammoth parade of 20,000 delegates through the streets of downtown Cleveland on Saturday followed the formal opening of the congress Saturday afternoon. Leading Baptist ministers from all parts of the United States and some from foreign countries were here for the opening of the congress.

Roland Hayes Sings

Bap't World Meet Opens

By B. H. LOGAN

CLEVELAND, Ohio — A large number of colored churchmen of national prominence were among delegates at the opening session of the eighth annual meeting of the Baptist World Alliance which began here in the Municipal Auditorium Friday afternoon. Mayor Thomas A. Burke and Lieut. Gov.

One of the highlights of the session was the singing of Roland Hayes, nationally known tenor and concert artist. Dr. W. H. Jernagin of Washington, D. C., offered the closing prayer on the first evening.

A 5000-voice choir sang under the direction of Dr. Cyril Barker and President Truman sent a message to the alliance meeting. Prior to the opening session, Dr. Oscar Johnson, alliance president, told newsmen that he hoped the press would not distort news regarding colored delegates to the convention as was done at the Copenhagen, Denmark session.

Among Negro leaders attending were the Revs. W. H. Jernagin, Washington; Henry Allen Boyd, Nashville; A. A. Lucas, Houston; John W. Williams, Kansas City, Mo.; J. W. Parrish, Columbus, Ohio; Roland Smith, Little Rock, Ark.; J. C. Dunbar, Charleston, S. C.; S. A. Pleasant, Houston; P. S. Wilkinson, San Antonio; H. T. McCrary, Philadelphia; G. Leonard Carr, Philadelphia; Marshall L. Shepard, Philadelphia; J. Raymond Henderson, Los Angeles; George W. Lucas, Dayton; J. M. McChristian, Tyler, Tex.; J. W. Wiley, Weldon, N. C.; Carl Stalnacker, Tulsa; Gardner Taylor, Brooklyn; Sandy Ray, Brooklyn; Benjamin E. Mays, Atlanta; W. W. Weatherspool, Atlanta; T. D. Lee, Tucson; the Rev. Grant Roberts, Aliquippa, Pa.; J. B. Williams, Wellsville, Ohio; C. R. Boyd, Elyria, Ohio and Porter W. Phillips, Pittsburgh.

BAPTIST ALLIANCE HITS SNAG:

Social Justice Body's Report Not Even Read

By DOUGLASS HALL

CLEVELAND — For four days prior to the opening of the Baptist World Alliance, a group known as the commission on social justice met and worked out the strongest statement ever prepared for the alliance on that subject.

The group consisted of 10 persons, two of them colored—Dr. Benjamin Mays, chairman; and Miss Nannie Burroughs, educational leader.

Finally the report was ready for presentation to the executive committee when it was discovered that one sentence did not say exactly what one of the members thought it should. So it was decided that another meeting would be called. The sentence had to do with Korea.

No Protest on Other Sections

There seemed to be no protest about the fact that strong language was used in calling upon Baptists to no longer condone segregated Christian fellowship.

Now that the alliance session is over and the report is still somewhere in somebody's file or pocket, one wonders if the objection was not really jim crow, all dressed up in Korea's clothing.

Anyway, the sentence must have been corrected because it seems as if the executive committee okayed the document, or how could it have made its way to the platform?

Nobody can tell me that it was not up there. It was scheduled to be read just before Dr. Mays spoke.

Mays's Talk More Effective?

Dr. Johnson, who was presiding at the time, told more than 10,000 persons that they would hear the "social justice" report immediately after Dr. Mays spoke.

When Dr. Mays spoke and the entire audience stood in grateful acknowledgement of his message, which was hotter and more direct than the commission's report, Dr. Johnson followed with a statement that the report would not be read!

For the first time, colored delegates began pushing each other in the side and looking with suspicion at the white persons next to them.

Pressures Suspected

So far the Baptists had been good actors. They had played the game of democracy well. But were they afraid to put it in writing?

Several members of the social justice commission began thinking about who on the commission could be fighting the thing undercover. Could it be that money and influence were at work?

It was reported that Southern Baptists contributed about \$500,000 to grease the machinery of the alliance; the Northern Baptists about \$120,000; and the National Baptists, about \$700.

In other words, the Southern Baptists paid about three-fourths of the fright.

Report Would Have Passed

Some are asking whether or not this had something to do with the convention's lack of written policy statement on social justice.

One thing is certain. If the report had been submitted to the Baptist body before or after Dr. Mays spoke, it would have passed.

Colored Baptists were in large attendance. It was estimated that about 1000 were on hand. Most of the other delegates seemed determined to clean up the church and let Christ become a member.

Baptists Adopt Manifesto for Church Liberty

Wed. 7-26-50

World Congress Calls for
Crusade, Supports U. N.

Human Rights Charter

CLEVELAND, July 25 (AP).—The Baptist World Congress today called 12,000,000 Baptists into a crusade for religious liberty.

By unanimous standing vote 20,000 delegates to the eighth international congress adopted a manifesto urging their church members to take the lead in proclaiming and practicing freedom of worship.

The totalitarian governments, church-state alliances and materialistic secularism combine to make existence of the free church today a matter of deepest concern, the manifesto said.

The manifesto issued appeals to—

Protestant state churches to grant all other religious groups and those who acknowledge no religious faith, "the same rights and privileges they demand for themselves without discriminations or disabilities."

The Roman Catholic Church to abandon "discrimination against or persecution of Protestants and Evangelicals and all others" in Spain, Italy, Portugal, the Belgian Congo, Mexico, Argentina, Colombia and elsewhere, and to unite on an equal basis with all freedom-loving people against totalitarianism and for complete religious liberty.

Communist rulers to cease discriminating against religion and "refrain from intimidating Christian churches and their leaders by arrests and threats of arrest, and also from hindering Christian organizations for the service of youth and the public manifestation of the gospel."

The manifesto declared itself in support of the universal declaration of human rights as adopted by the United Nations. These rights, it emphasized, include for every person "the freedom to change his religion or belief and the freedom either alone or in community with others and in public or private to manifest his religion or belief in teaching, practices, worship and observance."

The United Nations should apply this declaration, it added, "to nations and territories now under domination of any one par-

ticular religious force (whether Islam, Roman Catholicism or Protestantism) as it has already done in the case of countries dominated by communism. It should bring them before the bar of world opinion and refuse them entry into the group of freedom-loving nations until they have demonstrated that they intend to abide by the declaration both in spirit and practice."

Dr. Stanley I. Stuber, of New York, director of publicity for the World Council of Churches, headed a nineteen-member commission on religious liberty which prepared the manifesto.

Bias Flayed by Baptists

World Congress Asks

Churches to End It
BAN RACE POGROMS

Dixie Delegates Enjoy
Integrated Sessions

By DOUGLASS HALL

CLEVELAND — The Baptist World Alliance, which was founded on racial matters during its 1947 sessions in Denmark, lost its usual reserve here, last week, and went all-out in its denunciation of racial and religious injustices.

Its speakers, panels and pageants demanded the purification of its segregation-contaminated churches.

And in its closing meeting, Thursday, the congress implored all of its associated organizations throughout the world to remove from their worship and fellowship all forms of segregation and discrimination.

The call, which was in the form of a resolution, went out to Baptists in 52 countries — close to 12,000,000 members. Approximately 20,000 delegates attended the six-day session.

Backs Anti-Genocide Pact

In another resolution, the congress gave its endorsement to the United Nations Convention outlawing genocide and its hope for speedy ratification.

The Rev. F. Townsley Lord of London, who is the new president of the alliance until 1955, delivered a coronation address at the final session.

He declared unless civilization speedily returned to the "grand theme" of the salvation of the human soul, "There will soon be little civilization left to bother about." After Dr. Benjamin Mays, chair-

man of the commission on social justice, had finished a speech in which he scored the toleration of Jim Crow in the church, Dr. C. O. Johnson, outgoing president of the BWA, stated that "no other report was needed" on social justice.

No Incidents Reported

Members of the congress's arrangements committees had made every effort to see that members of all races were given equal consideration in hotels, cafes, and all other public places.

So, colored persons were billeted in every hotel and ate, worshipped and visited any place they wished. There was not a single incident. They served on all BWA committees.

That is an important victory for the alliance in view of the fact that several thousand colored persons from U.S.A., alone, were in attendance. They ate, lived, and worshipped with white brethren from all over the South.

Because of the incidents that occurred at the Denmark meeting, many colored delegates came to this city with chips on their shoulders for the white Southern brethren.

But there seemed to be no need, as the brethren have even got "religion" or decided to reserve their "white only" desires for the Deep South.

Broadside Against Bias

Never in the history of the BWA has there been such a baptism of fire showered upon the ugly head of church segregation. White and colored speakers unleashed stinging blows; and the fully integrated audience cheered them on.

Here is an excerpt from the pageant, "The Light of Religious Liberty," by Dr. Doris Robinson, white, of Cleveland, which played before 16,000 persons Tuesday evening.

Although the Cleveland Indians baseball team was playing just several blocks away, the Baptists had to turn away several hundred persons because of lack of space.

Tell Story in Pageant

(Enter state: all-white group. They are well dressed.)

SPIRIT OF RACIAL INTOLERANCE:

"Why this agitation for equality of opportunity under law? We cannot legislate morality. Minority groups are alright, but they must be kept in their proper places. Supremacy of the white races must be maintained."

Enter stage: all-white group (group)

SPIRIT OF BROTHERHOOD:

"You cannot build a Christian world brotherhood on that sort of pagan philosophy. The road to peace and brotherhood is the road of a democratic free society where all will have an equal opportunity regardless of race, color, creed, or national origin."

"We do not seek to legislate morals. Morality is of the heart and only the Gospel of Jesus can

change that; but laws can regulate conduct.

"Laws cannot make a man love his wife, but they keep him from beating her. It's laws against lynching, pool tax and job discrimination that we need."

Propaganda for Unity

PROPHET:

"The flames of brotherhood and freedom burn fiercely among oppressed minorities today.

"If the church is to win the masses to Christianity it will need to get into the fight for justice and decency, democracy, brotherhood, human rights—these are the practical expressions of the eternal worth of every child of God.

"The church must move forward to a Christian social order in which there will be equal opportunity for all."

Speakers Stress Equality

Dr. Edwin McNeil Poteat, formerly president, Colgate-Rochester Divinity School, Rochester, N.Y., now minister, Pullen Memorial Baptist Church, Raleigh, N.C., in his keynote address demanded that the BWA do something about the social evils of Jim Crow etc.

Dr. Gardner Taylor, minister, Concord Baptist Church, Brooklyn N.Y., turned the morning worship program into a fervent appeal for the end of segregation in the ranks of the Baptist Church.

Using the theme, "They shall ask the way," Dr. Taylor stated

"We are beginning to recognize that the problem of race sorely vexes our Christian witnesses as it does our world peace.

"There was a day when men boldly proclaimed the superiority of race. Even supported it by spurious interpretation of scripture as a reflection of the integrity of God and the justice of the eternal.

Bible, Whip Era Gone

"The day is far spent when men can believe that souls can be evangelized with a Bible in one hand and a whip in the other."

Dr. Mays, who is president of Morehouse College, Atlanta, stated

"In Christean United States one of the most segregated institutions in God's church — segregated in the North and South.

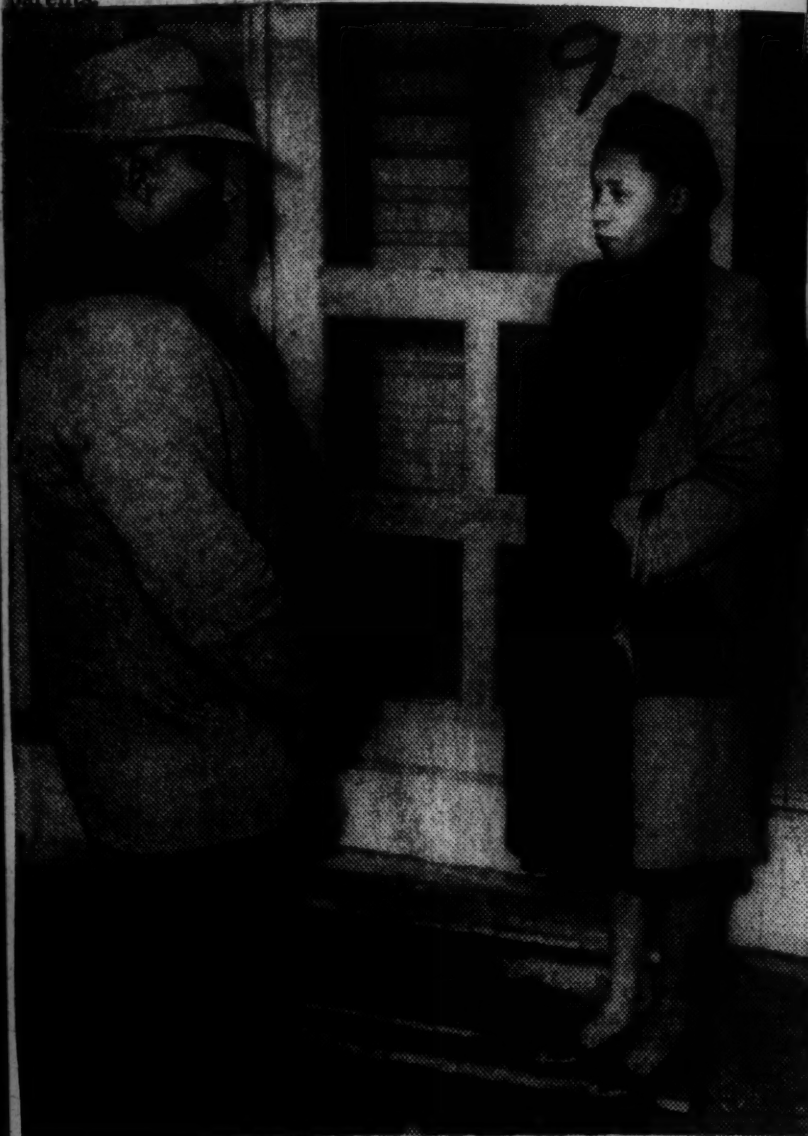
"Many of our so-called statesmen will fight to the death any move to equalize opportunities for all peoples."

Priest Renounces Catholic Order to Wed Native Beauty

KINGSTON, Jamaica—(ANP)—The 38-year-old Rev. Jeremiah Francis Donovan, white priest from the United States, on Nov. 27, 1949, renounced the Roman Catholic priesthood and married 27-year-old Monica Rose Maragh, pretty East Indian Jamaican girl, the daughter of Cecil I. Maragh, East Indian ironmonger of this city, it was revealed here last week.

It was the first time in Jamaica a priest from a Roman Catholic body in the United States has renounced his calling for love. Ex-Father Donovan was for a number of years attached to the Jamaican mission; and it was during this time his heart panted at the irresistible beauty of a woman, classified here as colored, and who is now his wife.

The deputy city registrar, Dr. E. C. DaCosta, united the couple in marriage at the home of the bride's parents, it was stated. The bridegroom gave his occupation as teacher, and his bride's as "gentlewoman," according to a certificate of marriage issued by the island's registrar general. The newly-weds are now living with the bride's parents.



Mrs. Sara Sandridge, a member of St. Mary's Catholic Church in Piscataway, Md., talks over the recent episode with James E. Gladden. Her husband works at a white gas station where white customers are now refusing to buy.

This Catholic Church Front Door Closed to Them



Walter Johnson, John W. Munson, and Mrs. Susanna Johnson, all of Accokeek, Md., stand before the door of St. Mary's where white men, members of the church, barred them a week ago, telling them that they would throw them out if they didn't use the side doors and back seats of the church.

Negro Catholic Priest Pastor Of Five Parishes

CHAGUANAS, Trinidad, B. W. I.—A Negro Catholic priest who was born and educated in the United States is the pastor of five churches in this area.

He is Father Maxiwillian Murphy, a native of Texas. He is pastor of churches in Chaguanas, Sunge, Todds Road, Caparo, and Mamoral five small towns in this vicinity.

The priest, who was ordained in Czechoslovakia in 1934, studied at St. Patrick's Seminary, Menlo Park, Cal., and a Theological School in Prague. He has been stationed in

Chaguanas since 1937. Father Murphy has erected in this village, in addition to a Catholic grammar school, a Catholic school in the area. The school was supported during the war by American civilians who built Edinburgh air base near here. More than half of the people in Father Murphy's parishes are Negroes. The rest are French, English, Chinese, Americans, Syrians, Portuguese and Dutch.

Holy Father's Mission Intention For March

Catholic Church Work Among American Negroes

On almost the entire American continent, the colored people make up a large part of the population, sometimes even the greater part. For all of South America the total number of Negroes is estimated at 8 million. Central America numbers among its inhabitants more than 700,000 colored inhabitants, while 2,300,000 live in that famous colored Republic of Haiti. These 11 million colored who live in the region of Central and South America do not constitute a great problem as far as the growth of the Church is concerned, since perhaps 80 or 90 per cent already recognize the true faith.

THE TRUE PROBLEM, however, of the growth of the Church among the negroes is found in the United States. Here, according to the figures for the year 1948, there are 15 million Negroes of whom only 1/40 are Catholics (362,427). Comparing this total number with that of the year 1863, that is the year of the abolition of slavery, the total number was almost four million, of whom some 100,000 professed the true faith. There were then therefore, about 1/40 of the Negroes Catholic. Hence, no proportionate progress can be noted over the years.

This picture of the situation of Catholicism among these Negroes clearly calls for our prayers, but it may lead some to doubt the possibility of their conversion. This is an unwarranted attitude, however, if we consider the number of Negroes who were Catholic 20 years ago, that is about the year 1928. The total of Negroes in the United States was estimated at 12 million with 175,000 Catholics or only 1/70 of the total.

THE REASONS for that decrease in proportion to the year 1863 can explain the difficulties that exist today which, however, are not as great as before. The first reason without doubt is that the southern states where the greater part of the colored lived and still live are strongly in favor of Protestantism. Likewise in al-

most all the rural areas of the United States and especially in the southern states the Church is less known, while at the same time, the greater part of the colored have lived and still are living in these regions since they are for the most part farmers.

Thus the Catholic Church remained unknown to a large portion of the colored and, sad to state, was sometimes even blindly looked down upon and suspected. Some of their former masters were descendants of Catholic immigrants who gradually not only lost the faith but even changed their love for the Church to bitter hatred. They poisoned their children and slaves with this hatred which today has not lost all its strength.

These difficulties which may be called principal but not the sole ones, have placed many serious obstacles to the work of the Church which, however, never loses her hope founded in the love of God, and is laboring with every effort to preserve her own and to be heard and loved more and more by others.

IN THE YEAR 1928, 195 priests were devoting their whole time to work among the colored. After less than 20 years, in 1946, there were 500 priests with 2,000 sisters working in this same field. In 1948, with thanks to Divine Providence, they could report that in one year 8,857 Negroes had embraced the true faith. In 1946 there were 350 churches and 275 Catholic schools for Negroes. In 1948, 40 schools and churches were added. More than 710 Negroes are studying in Catholic universities.

There is, therefore, a well founded hope with the grace of God that the influence of the Church among the Negroes of North America will daily increase. Every Catholic, therefore, is asked by the Holy Father to pray with him that the work of the Catholic Church among Negroes may bear much fruit.

Catholicism And The Negro

The Catholic Church is making a serious and concerted effort to win Negro Americans to that faith. For more than three quarters of a century now, the Popes in Rome have cajoled and commanded the American hierarchy to devote its energies to the conversion of American Negroes. A part of that time, about 60 years, in fact, the church was compelled to concentrate its strength upon holding the millions of Catholic immigrants to this country. But with that phase completed, work among Negroes seems ready to begin in deep earnestness.

The last federal census or religious bodies showed that this church stands first in 38 out of 50 of the nation's largest cities. There appears to be no agreement as to the exact number of Negroes subscribing to the Catholic faith. Unofficial estimates place the number at around 300,000 more or less. But that figure is commanding, with many Negroes going into the faith daily.

The explanation behind this rapid influx of Negroes to Catholicism lies in the fact that the church has been especially effective in clarifying the minds of Catholic sociologists on the race issue. In turn, these sociologists have greatly influenced the large army of Catholic workers in social welfare organizations, both secular and public. And finally, it should be mentioned that the Catholic Council has done an effective job in softening, if not changing the attitude of the secular Negro Press toward the Roman Catholic. That press is a very forceful influence on Negro life, and in the past 10 or more years it has been persuaded to avoid criticism or serious questioning of Catholic actions and aims, mainly we think, because the Catholics have taken a vigorous stand on the question of social justice and equality for the Negro.

Negroes across the nation look with pride upon the position taken by the Catholic Church in the St. Louis school segregation case in the public schools, where an order was handed down in which Negroes and whites were admitted to the same schools with no trace of discrimination. Through a Clergy Conference on Negro Welfare the Council is undermining prejudice in the Catholic priesthood. Approximately 72 religious orders of nuns are assigned to cultivation among Negroes; while 2,000 nuns are engaged exclusively in what are termed "colored missions." A large proportion are teachers of Negro children, and practically all are sworn to make Catholics of those to whom they minister in schools, hospitals, and social welfare agencies.

Pope Pius Urges Prayers for Race

NEW YORK—Pope Pius XII is asking prayers throughout the world during this month for the progress of the Catholic church among American Negroes, the national office of the Society for the

Propagation of the Faith announced last week.

The Society said that of the eleven million colored people in the Central and South American region, 90 per cent are already Catholics, with 350 churches and 275 schools. There are 710 Negroes in Catholic universities, the Society said.

'LOOK' Features Work Of Catholic Church In Alabama For Negroes

"There is still poverty and untended suffering among the Negroes of Alabama. But a handful of dedicated Catholics, loving the Negro because he is a child of God, have changed the face of the whole state; have brought charity and Christian love to the Negro." Thus does a lead article in the current issue (March 14) of LOOK (a national magazine reaching over 18 million readers) conclude its story of what is being done by the Catholic Church in Alabama to aid the Negro people regardless of creed. It is a story penned by Miss Gretta Palmer, noted feature writer and convert to Catholicism. Miss Palmer visited Alabama in the fall of 1948 when she came to Birmingham to address the Diocesan Convention of the National Council of Catholic Women. At that time she visited the leading Catholic churches and institutions for the Negro. What she saw so impressed her that she there and then obtained permission from the Most Reverend Bishop to do a story on Catholic Negro work. The article in the current LOOK is that story.

NOT ATTEMPTING a complete survey of the work, Miss Palmer chose for her purpose a few of the major projects. These include the Zimmer Memorial Orphanage, "the only colored orphanage in the state"; the Blessed Martin de Porres Hospital in Mobile, "the only hospital in the state with Negro doctors on its staff"; the City of St. Jude in Montgomery which includes a grammar school, a high school, clinic and now has a hospital nearing completion; the Samaritan Hospital in Selma, "one of the few general hospitals for Negroes in the United States." THIS ENERGETIC WORK is largely the result of the efforts of Bishop Thomas J. Toolen, himself a Southerner," Miss Palmer says. And she adds, back of the Bishop's drive are the Catholics of Alabama, "a small minority" who

"are digging deep into their own intellectual and physical betterment, pockets to give their colored neighbors the same advantages they themselves enjoy." God. It is the acceptance of this Christian concept that mostly impresses Miss Palmer and in which she finds the hope and the promise for the true betterment of our Negroes. It is setting the spirit and pace for Negro projects by others throughout the state.

Ernest M. Megginson, "the Protestant ex-mayor of Mobile," is quoted as crediting Bishop Toolen with having spark-plugged the city fathers into more help for the Negro. "What has resulted for the benefit of the Negro in Mobile from this Catholic inspiration and example is told in the article. IN PASSING Miss Palmer makes mention of the deep interest of Msgr. Fulton Sheen in the Negro work in Alabama. The famed Monsignor has been active in making possible the new \$300,000 Bl. Martin de Porres Hospital. (This hospital is now completed and will be dedicated within the next few months. Msgr. Sheen will attend the dedication.)

Miss Palmer also makes mention of the inter-racial religious communities for women within Alabama. The first inter-racial community in the United States is conducted by the Dominican Sisters at Marbury, Ala.

The article as it appears in LOOK covers four pages and is well illustrated by pictures.

AS HAS BEEN remarked. Miss Palmer does not attempt a full coverage of the work being done. She does give sufficient to indicate the very active Catholic leadership in this most worthwhile and timely work. She pays high tribute to our local Catholics who are sharing of what is theirs with those not of our faith.

In the last analysis the real worth of this Catholic contribution to the solution of our racial situation is not so much the many and wonderful institutions built and conducted for their moral, intel-



ST. BENEDICT
THE MOOR

Freed son of slave parents who showed evidence of holiness even from childhood. Later on he entered a Franciscan convent in Sicily where he was raised from the humble position of a cook to that of novice-master and finally superior of the convent. He died in 1589. He is the patron saint of Palermo, Sicily, and of North American Negroes.



The Catholic
Interfaithist
March 11, 1950
ST. MOSES
THE BLACK

Who, after a colorful career as a highway robber, was converted, became one of the most picturesque figures of early monasticism, and rose to be Abbot of Skete. He is the Church's first Negro saint and the earliest known Negro priest. He died about 395 A.D. in Egypt, martyred by pagan Arabs.

Chicago Negro becomes monk

DUBUQUE, Ia. — First Negro to become a Trappist monk at the Abbey of Our Lady of New Melleray here, was formerly a Chicagoan. His name is withheld by authorities. The monk, who on entering the monastery gave up his own name and all contact with the outside world, was one of many who applied for admission after the war.

The monks follow a very strict rule of silence and mortification, penance and prayer. The Trappist community at New Melleray has grown from 50 in 1940 to 112 in 1950. It is understood to be one of the strictest societies of Catholic monks in existence.

Catholics Hear Kiwanuka

Kinston Sees African Bishop

9-14-50
KINSTON, N. C.—Approximately 400 people jammed every inch of Our Lady of Atonement Church last week to attend a pontifical mass officiated over by The Rev. Joseph Kiwanuka, W. F. vicar-apostolic of Masaka, Africa, reported to be the first native African Bishop in 1,000 years, certainly since St. Augustine. *Sept. 14-8-50*

Bishop Kiwanuka was invited to North Carolina by Bishop Vincent S. Waters of Raleigh to address visitors from other parishes throughout the diocese and to administer the sacrament of confirmation.

Bishop Kiwanuka was consecrated by Pope Pius XII in 1939. He is Bishop of British colonial province in East Africa and has under his jurisdiction fifty-five native priests working in thirty-five parishes to care for 137,260 Catholics.

There are over 200 Negro Catholic sisters teaching in his parochial schools.

During the colorful two-hour ceremony, members of the clergy from visiting parishes assisted the Bishop as officers of the mass. The Most Rev. Vincent Waters presided over the services and students from the Mother of Mercy High School served as altar boys.

Bishop Kiwanuka explained his visit to this country as being a suggestion of Pope Pius XII. He said the Pope suggested that he seek contacts with persons in this country who would assist him in building a seminary in his own diocese.

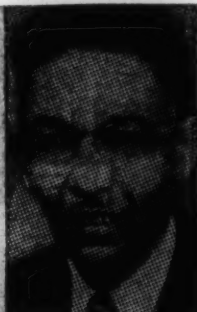
During the mass, delegates from many parishes presented the Bishop with offerings made by their respective communities in behalf of the visitor's mission group.

NEW HIERARCHY OF BRITISH WEST AFRICA



9
Memphis, Ala.
Six of the Catholic bishops affected by the recent decree establishing the hierarchy in British West Africa are shown as they were received by Pope Pius XII in Sala Clementina of the Vatican. Bishop Adolph Noser of Accra, American Divine Word missionary is shown kissing the Holy Father's ring. Others in the group, left to right: Bishop Patrick J. Kelly, S.M.A. of new Diocese of Benin City; Bishop Thomas Hughes, S.M.A. (partly hidden) of new Diocese of Ono; Archbishop Leo H. Taylor, S.M.A. of Lagos; Archbishop Charles Heerey, C.S.S.P., of Onitsha; Bishop Peter Rogan, S.S.J. (partly hidden by Pope), Mill Hill Fathers, of Buea. To right of Pope: Bishop Joseph Kiwanuka, S.M.A., (a Negro) Apostolic Vicar of Masaka in Uganda. on Holy Year pilgrimage. (NC Photos)

THE CHRISTIAN FRONTIER



PHILADELPHIA

The Roman Catholic Church is having unusual success in its present campaign to enlist the colored people of the country into its membership, according to a recent release from the Nolan Religious News Service of New York.

It is made that while the colored population of the country increased 70% during the years from 1900 to 1950, the number of colored persons joining the Catholic Church increased 160%.

It was also reported that during the year 1948 there were 8,857 colored persons joining the church—the largest one-year increase in 60 years.

Integration Progressing

There are now 438 priests working within the colored communities throughout the nation, 30% of them being colored, and, in addition to this, a number of Catholic colleges have opened their doors to colored students, notably in Washington, St. Louis and at Notre Dame, South Bend, Ind.

In Miami, Fla., where a white priest, a colored Catholic priest recently celebrated his first solemn mass before a congregation almost equally white and colored.

In Philadelphia, the Catholic Interracial Council, St. Elizabeth Church, 23rd and Montgomery Sts., is carrying forward a program of community service that includes free lunches for more than 300 children, night classes for adults and high school students, and a diocesan-wide effort designed to eliminate race prejudices.

Trying to Solve Problems

Mrs. Anna M. McGarry, vice-president and director of the council, states that an intensive effort is being made to make the Catholic Church an effective instrument in the solution of the social and economic problems that are faced by the 300,000 colored residents of the Quaker City.

It is noteworthy that seldom, if ever, is a Catholic Church building sold to another congregation, as so often happens when white Protestant church members move

Protestant minister was forced to resign because he permitted three colored people to attend his service out of a neighborhood at the first sign of colored people moving in. The Protestants sell out and leave, but the Catholic Church stays on to serve whatever group comes.

COME 200 MILES TO GREET NEGRO BISHOP



Negro Catholics from all over North Carolina, some of them traveling 200 miles, gathered in the Church of Our Lady of the Atonement, Kinston, N. C., to assist at a Solemn Pontifical Mass offered by a native African, Bishop Joseph Kiwanuka, of the Vicariate of Masaka, Uganda, British East Africa. The Bishop who is visiting North American dioceses is shown with Bishop Vincent S. Waters of Raleigh. (NC Photos)

Catholic Negro University Confers Honorary Degree On African Negro Bishop

NEW ORLEANS, (NC)—"Xavier University honors itself by conferring its first major honorary degree on Bishop Kiwanuka," His Eminence Samuel Cardinal Stritch, Archbishop of Chicago, said at the special convocation of the university called to confer the honorary degree of Doctor of Laws on the Most Rev. Joseph Kiwanuka, Vicar Apostolic of Masaka, Uganda, Africa, and at present the only Negro Bishop.

"This event will go down in the annals of Naganda," His Eminence said.

On the previous day, Bishop Kiwanuka was honored at a public reception at Holy Name Auditorium here before an interracial audience.

Bishop Kiwanuka is a descendant of two of the 20 attendants in the court of the King of Uganda who were executed for the Faith and are known as "the Uganda Mar-

tyrs."

AN AUDIENCE of several thousand, most of them Negroes, overflowed the hall on this occasion. Those at the speaker's platform included Cardinal Stritch, Archbishop Joseph F. Rummel of New Orleans, and Bishop Thomas J. Toolen of Mobile.

Archbishop Rummel spoke for Xavier University, of which Mother M. Agatha, S.B.S., is president, and presented the citation and conferred the degree.

The citation accompanying the

degree said Xavier University recognized Bishop Kiwanuka, "whose fame as the first of modern Africa's prelates has spread to Catholic America, whose zeal for souls is earnest that the ancient ideal of the evangelization of his people will yet be realized, and whose apostolate would link two separated lands in the gentle bonds of Christian mutuality, fraternity and truth."

Cardinal Stritch said:

"This is a historic occasion." His Eminence said. "Years and years ago there came to these shores sons and daughters from Africa under circumstances we don't like to consider. We wonder how those who brought them professed Christianity."

"Twenty-five years ago Xavier came into existence, but I think it was born in the mind of a young woman a good many more than 25 years ago." His Eminence added, referring to Mother Katherine Drexel, founder of the community of Sisters of the Blessed Sacrament

body of 1,000 from all over the United States and six foreign countries."

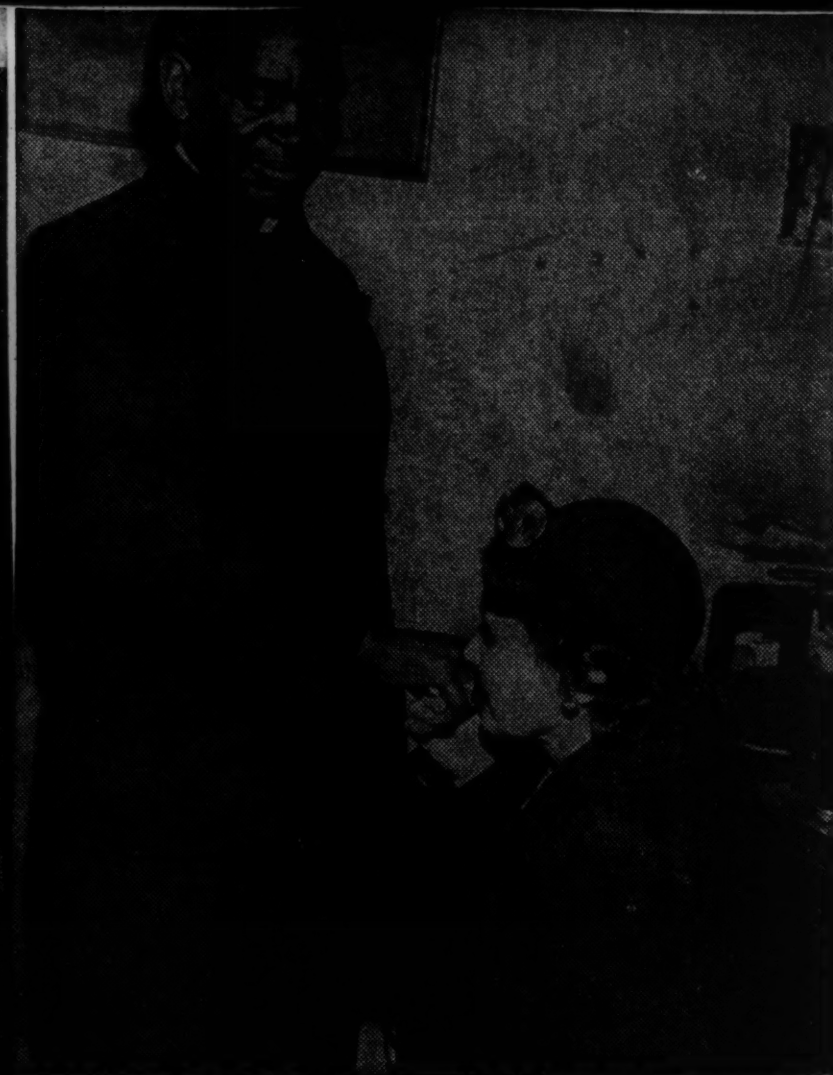
Earlier in the program, Dr. Robert Shea, executive assistant to Mother Agatha, told how 25 years ago the university "opened its doors to the Negro citizenry of the world," and has since grown to where today it has a faculty of more than 100—Catholics, Protestants and Jews—and a student

Officiates at St. Patrick's



9. Catholics
After Communion
Oct. 4-29-50

Sunday, April 16th, Bishop Joseph Kiwanuka officiated at the 11:00 a.m. services held at St. Patrick Cathedral in New York. He is shown at the altar during the mass.



Interview Sat. 8-16-50
KISSING—the episcopal ring of the Most Rev. Joseph Kiwanuka, only Negro Catholic bishop in the world, is New York City school teacher, Dr. Abigail Crawford. Bishop Kiwanuka, Vicar Apostolic of Masaka, Uganda, East Africa, is in the U. S. to raise funds for a seminary for African boys to be trained in the Catholic priesthood.

Catholic educators assail prejudice, discuss means for abolition

NEW ORLEANS — The pattern of race segregation in New Orleans, as deep and sharp as anywhere in the South, was dramatically challenged at the opening Pontifical Mass of the National Catholic Education Association convention here last week. More than 7,500 Catholic teachers met at the convention to discuss common problems in education.

Hundreds of Negro children joined white children to sing the mass. A Negro bishop, Most Rev. Joseph Kiwanuka, Vicar Apostolic of Masaka, Uganda, occupied a place of honor on the stage.

Negroes sat wherever they desired in the congregation. Throughout the four-day meeting.

the question of racial justice was continually in the forefront of the discussions. Though the convention theme was "Education for International Understanding," the thought was repeatedly expressed that democratic educators could not hope to exert an influence outside the country until they had made democracy work 100 percent within the country. It was typical, for instance, to hear Father Louis J. Twomey, S.J., of Loyola University of the South, New Orleans, depart from the text of a talk about UNESCO to put this blunt query before the delegates: "How long is God going to allow his images and likenesses in black skins to be kicked around?" He drew immediate applause. Discussions on the racial question apply to all men, but the real question had a remarkably high practicality is: how far do you go with content. There were many frank ad-thats teaching? Do you teach that missions of Catholic failures, but your neighbors are not only the emphasis was laid on workable suggestions for building better Christian racial attitudes. This kind of treatment of the to be specific, because we have experienced. At one point a Negro child not to hate the white nun declared from the floor: "It is children." fine to say that the teaching of love of God and love of neighbor ap-

CHURCH GAINS IN AFRICA

Negro Bishop Recounts Spread of Roman Catholics

Bishop Joseph Kiwanuka of the Roman Catholic Diocese of Masaka, Uganda, Africa, who was consecrated in Rome in 1939 as a Negro Bishop of the Roman Catholic Church, was guest speaker at a weekly forum last night at the Catholic Interracial Center, 20 Center Street.

"We now have 1,000,000 Roman Catholics in six dioceses," he said. Recalling that his diocese had been assigned to native African priests in 1939, he continued:

"I started with 102,000 Roman Catholics and now have 137,000, with only fifty priests. There are about eighty applicants to study for the priesthood each year, and I am able to accept only ten or fifteen. I have only temporary quarters for seminary training."

African Bishop Celebrates Mass in Brooklyn Church

BROOKLYN J (NNPA) — The Most Rev. Joseph Kiwanuka, Bishop of the Diocese of Masaka, Uganda, East Africa, and the only native African Roman Catholic Bishop, presided at a solemn high mass celebrated last Sunday at St. Peter Claver's Church here.

Bishop Kiwanuka, who was consecrated in Rome in 1939 by Pope Pius XII, has been in the United States since December, visiting this country and Canada to seek funds for a seminary in his diocese.

The 47-year-old Bishop made his first visit to Rome last August, during which he informed Pope Pius XII that he needs more priests for his diocese, where there are 137,000 Catholics in the total population of 350,000.

The Bishop was introduced to an overflow gathering at the mass by the Right Rev. Raymond J. Campion, pastor of St. Peter Claver's.

Monsignor Campion pointed out two paintings in the church, depicting the martyrdom and ascent into heaven of some of Uganda's first native Christians, against whom King Mwanga turned against shortly after he had given the Order of White Fathers, a group of Catholic missionaries, permission to teach Christianity in his kingdom.

Bishop Kiwanuka is both a direct descendant of these martyrs

and a member of the White Fathers order.

ADOPTION ASKED

Monsignor Campion asked of the congregation to "adopt" natives of the bishop's diocese who desire to study for the priesthood. He said each student needs about \$100 a year for education.

Bishop Kiwanuka in a brief message described Uganda, which has a population of 4,000,000 persons, of whom one-fourth are Catholics. He said his diocese, embracing an area of 4,000 square miles, contains four-teen parishes and is staffed by fifty priests, seventy brothers and 204 sisters. There are five other bishops in Uganda.

He concluded by blessing the congregation in his native African tongue, after which a special collection was taken to aid him in building the seminary.

The Bishop will remain in the United States until April. He continued his tour with a trip to Washington.

The Order of White Fathers helped him to obtain an education after he had told a White Father that he wanted to go to school but his parents could not afford to send him. At the time he was 10 years old. He was ordained a priest at the White Fathers' Katigondo Seminary in Uganda in 1929.

AID FOR NEGROES URGED

U. S. Catholics Asked by Papal Agency to Fight 'Injustices'

ROME, Jan. 28 (UP)—The Roman Catholic Church's chief missionary agency commented today that the American Negro "still suffers injustices," and implied that American Catholics should do what they can to remedy the situation.

A report on church progress among American Negroes, prepared by the Sacred Congregation for the Propagation of the Faith and circulated by its news agency Fides, cited the "harsh compulsory segregation" practiced in Washington as an example of the Negro's burdens.

The report noted that Pope Pius' pronouncements were "full of understanding and affection" for the Negroes, and said they "expect to find those sentiments echoed by Catholic neighbors."

The report noted that only 362,427 of the United States' 13,000,000 Negroes were Catholics, but

added that 8,857 were converted in 1947—the greatest number in sixty years.

Six Studying For Priesthood

ABBEVILLE, La.—The first of six young students from this city, studying for the Catholic priesthood at the St. Augustine Seminary in Bay St. Louis, Miss., will complete his course in 1951, according to the Rev. Father Joseph B. Donahue, pastor of Our Lady of Lourdes Church here.

The seminarians are all graduates of Our Lady of Lourdes Catholic school here. The first scheduled to complete his studies in 1951 is John Labauve.

The other seminarians are John Reaux Jr., Joseph Guidry, Raymond Guidry, Fisher Robinson Jr., and Joseph Moss.

African Bishop Sees First Lion In His Life In N. Y. Zoo

MARYKNOLL, N. Y. — An African Bishop had to come to the United States to see his first lion.

Bishop Joseph Kiwanuka of Masaka, Africa's first native-born Ordinary, came to America to raise funds for a badly needed seminary, a hospital and a Catholic college in Uganda. He visited Maryknoll Major Seminary here to tell the students what the dark continent is really like.

"Forget the popular but false picture of an Africa teeming with wild animals and savages," said Bishop Kiwanuka. "I never saw a lion until I crossed the seas and visited a zoo in the United States."

"But remember Africa's need for missionaries. In my diocese of Masaka, there are 100,000 Catholics but only 50 priests and 200 Sisters. The true picture of Africa shows unprecedented opportunity for the church, providing we can build seminaries to train native priests and Catholic colleges to educate our youth."

CHURCH 'OPEN TO ALL' — BUT ...

St. Mary Members Still Use Side Door

WASHINGTON

Officials of the Catholic church in the Washington area to date have taken no action regarding the AFRO expose of discriminatory practices at the St. Mary Church in nearby Piscataway, Md., merely limiting themselves to comments about the 100-year-old customs in the area which they seem to have no interest in altering.

Three weeks ago, trouble flared up at the St. Mary Church when a colored youth entered the main door of the church and sat in one of the pews ordinarily occupied by white members. The following Sunday white men barred the main door and ordered colored members to use the side door under threats of being thrown out.

They also were ordered to sit only in the rear seats, and the following Sunday white members of the church threatened an AFRO photographer who took pictures of the church and summoned police while a reporter interviewed the priest, Father Lesinski.

"Open to All" Commenting on these episodes, Father Hannon, an official spokesman at the chancery of the Archdiocese in Washington, last Wednesday said:

"We are certainly not trying to keep up segregation of the people at St. Mary. The church is certainly open to anyone."

He added that some—but not all—of the pews at St. Mary have been reserved by the same families for generations and that these families do not like to have outsiders sit in their pews.

He also said that an extenuating circumstance may have existed in the fact that the colored members who were barred from St. Mary arrived late for mass, and commented that they were not really "barred" from the church, but only told to enter by the side doors.

The side doors, he stated, are "practically the same" as the front door, being only a short distance away. He further sought to minimize the matter by saying he had heard that only three colored persons were affected.

(Actually, the persons kept from entering the front door at St. Mary were about 10 in number.)

In general, Father Hannon's attitude, like that of Father Lesinski, seemed to be one of attempting to justify the action of the white parishioners. He also said that he did not know anything at all about conditions as reported in Charles County churches.

Contrary to Policy

These conditions are contrary to the official attitude of the Catholic church in recent years, when Catholic schools and churches throughout the country have lowered their racial bars and the church as a whole has made a definite attempt to bring more colored converts to the faith.

The increased numbers of Catholics have, in fact, been a source of growing concern to Protestant clergymen, including those in Washington. At a meeting of the Interfraternal Council of Churches here this past fall, an entire session was devoted to discussion of the "inroad" which Catholicism is making among Protestants.

Only last week end, the drive for Catholic converts received new impetus in a report from the Sacred Congregation for the Propagation of the Faith in Rome.

The report urged all American Catholics to pray for more colored converts and pointed out that Catholics are expected to show toward their colored neighbors the same "affection and friendship" which Pope Pius XII has often expressed for them.

Negroes And A Church

The current issue of *Look* magazine spreads out plainly for all to see the fine work being done by Alabama Catholics to improve the lot of many of our Negro citizens. Written by Greta Palmer, an article lavishly illustrated tells in detail of these undertakings.

It is, of course, no newly revealed fact that, for a long time, Catholics have been seeking to heighten the interest of Negroes in their church. Roi Ottley, a capable Negro newspaper man, in "New World A-Coming," described some of the work.

Miss Palmer, in *Look*, reports that \$1 out of every \$3 collected by Catholics in Alabama for the past 22 years has been spent to help Negroes. There is, Miss Palmer says, no effort to force white parishioners to worship with Negroes. But it is a matter of record, of course, that "congregations sometimes mingle at mass and colored altar boys serve in many white churches."

Indicative of the kind of work Catholics are doing are such institutions as these: High schools—five times as many now as in 1927; the only orphanage in Alabama for colored children; the only hospital in the state where Negro doctors are on the staff (Blessed Martin de Porres, in Mobile); the Good Samaritan Hospital, in Selma, said to be one of the few general hospitals for Negroes in the United States; and the City of St. Jude, near Montgomery, founded in 1936, now "grown from a mission church with a basement school to include a grammar school, high school, clinic and hospital."

Mobile, Miss Palmer observes, seems to have done a great deal for Negroes, under the stimulation of seeing what Catholics there were doing. She notes a \$150,000 recreation center, a 4,000-capacity Negro football stadium, Negro ball parks, wading pools and pavilions. It may be observed that some of these developments are sorely needed in larger Birmingham.

There are only 65,000 Catholics in Alabama, says Miss Palmer. But one in eight is a Negro. Here is an account, then, of a relatively few citizens stimulating great and worthwhile activity.

STRANGE BUT TRUE

Little-Known Facts for Catholics

By M. J. MURRAY

Copyright, 1950, N.C.W.C. News Service.

**St Catherine
Laboure
of the
MIRACULOUS
MEDAL**

(1806-1876)

HAD 8 BROTHERS &
TWO SISTERS



**Blessed
MARTIN
de PORRES**
is invoked
with success
by people
suffering
from infestation
by mice.



**Vatican City has
only one shop. PRICES
ARE LOWER THAN IN ROME
BECAUSE ALL COMMODITIES
ARE IMPORTED TAX FREE
UNDER SPECIAL CUSTOM
REGULATIONS—BUT IT IS
OPEN ONLY TO RESIDENTS.**



Before the year 368, Priests celebrated MASS with the altar between them and the congregation. The change came about when the basilica over St Paul's tomb was being altered and there was no room to lay it out in the traditional style.

AME CHURCH FEUD:

Bryant Wins 2 Suits; Selby Fined, Jailed

NASHVILLE, Tenn.—Ira T. Bryant, ailing 70-year-old "stormy petrel" of the AME Church, was found not guilty of criminal libel, last week, as charged in a suit prosecuted by H. H. Selby, 34.

The plaintiff, son of E. A. Selby, secretary of the AME Sunday School Union, a position formerly held by Mr. Bryant, was convicted on an assault and battery charge pressed by Mr. Bryant.

The presiding judge sentenced Selby to 30 days in the county road and fined him \$25.

Mr. Bryant charged that, last March 4, he was struck several hard blows with a blunt instrument in young Selby's hands and received medical care for his injuries.

Motive for the attack was traced to an article published by Mr. Bryant in a circular he distributes to AME Churches, resulting in the libel suit by Selby.

Come Unto Me

CATHOLIC Church in Washington is making a bid for Negro membership, lamenting that only three out of every 100 Negroes are members of that faith. Abuse of Negro Catholics by some of the churches in nearby Maryland doesn't make Catholicism interesting to the head-to-convert. Stacked up beside Catholic record in Alabama, you wonder. For 23 years in Alabama, one out of every three dollars collected by the Catholics has been spent to improve the lot of Negroes. The Church operates only colored orphanage in the state at Prichard; the Blessed Martin de Porres Hospital in Mobile is only hospital in state with Negro doctors on its staff; the Good Samaritan Hospital at Selma is one of the few general hospitals for Negroes in the United States. The City of St. Jude at Montgomery, is a model grammar school, high school clinic and hospital.

Negro Catholics Come 200 Miles To Greet Native African Bishop

KINSTON, N. C.—(NC)—Negro Catholics from all over North Carolina gathered to assist at a Solemn Pontifical Mass offered at the Church of Our Lady of the Atonement here by Bishop Joseph Kiwanuka, a native African.

At the close of the day's events Bishop Kiwanuka invited Bishop Vincent S. Waters of Raleigh to visit him in his Vicariate of Masaka, Uganda, British East Africa. He commented that actually his vicariate is less of a mission territory than the State of North Carolina because it has a considerably higher percentage of Catholics.

The Rev. Sebastian Simko, S.A., local pastor, was host to more than 400 priests and laymen at a luncheon for Bishop Kiwanuka which followed the Mass. In the afternoon the visiting prelate presided at Benediction of the Most Blessed Sacrament, and in the evening he witnessed a Passion Play presented in Adkin Public High School Auditorium by the St. Joseph's Players of New Bern, N. C.

Bishop Kiwanuka left here for Southern Pines, N. C., where he stayed several days at St. Joseph of the Pines Hospital before continuing on his visit of North American dioceses. He plans to return to Africa in April.

Create 14 New Dioceses In Africa

As Catholicism Sweeps Continent

ROME—After 1,400 years of exile from the Faith, it was an and hopeful waiting, the Catholic Church officially returned in full to the same missionary orders episcopal vigor this week to Africa, which administered the vicariates. Pope Pius XII created three Africa, three times as large as archdioceses and 11 dioceses, and Europe and five times the size of announced that as soon as possible, the United States, has witnessed a all will be under exclusive control of breath taking growth of Christian- of native Negro bishops and arch- ity in the past 100 years.

The areas involved — once ap- 160,000,000 to 200,000,000 souls. Re- parently lost forever to the church ligions include animists, fetishists, —today have a Catholic popula- Mohammedans, Jews, Parsees, tion of approximately 1,000,000, Buddhists and others. and have at least 360,000 catechu- From the seventh century until mens awaiting baptism. recent times, Mohammedanism made tremendous strides.

In early Christian ages, the church—brought to Africa by Evangelist St. Mark — flourished and once counted 800 sees.

This civilization produced such Christian giants as St. Augustine, Clement of Alexandria, Origen, Athanasius, and Cyril, and added an army of martyrs to the calendar of Christianity.

But African Christianity, weakened by schisms and heresies — 50th anniversary of his ordination such as those of the Gnostics, Monophysites, Arians, Pelagians, and Manicheans — was virtually destroyed by the Vandals and the Mohammedans.

The great "break" came in the closing years of the nineteenth century, when Bishop Kendrick of Philadelphia sent his vicar general Father Edward Barron to Africa as prefect apostolic of Upper Guinea.

There he met Father M. F. Libermann, who had come to open a mission territory.

The two met, and the result was the entrance into the African mission territory of the Society of the Sacred Heart of Mary, which soon afterward amalgamated with the Congregation of the Holy Ghost.

Their labors were crowned last week with the Pope's creation of three ecclesiastical provinces and 11 suffragan sees. These are:

Eastern Nigeria — The Archdiocese of Onitsha, with the suffragan sees of Owerri, Calabar and Buea, the latter in Cameroon.

The Gold Coast — The Archdiocese of Cape Coast and the suffragan sees of Accra, Kumasi, Tamale and Keta, the latter in Togo.

Western Nigeria — The Archdiocese of Lagos and the suffragan sees of Ondo and Benin City.

Sierra Leone — The dioceses of Freetown and Bo, immediately subject to the Holy See.

The new sees, like the vicariates which they replace, will remain under the jurisdiction of the Sa-

nun. **Birmingham**
Father Anyogu, aged 52, is tall and speaks perfect English. He is here to visit the Holy Ghost Fathers at Castlehead, Lancashire, who trained him when he came to England as a boy. He completed his studies for the priesthood back in Nigeria, where he was the first student at St. Paul's Seminary, Onitsha.

Two other Negro priests have come here with Father Anyogu. One, the Rev. Michael Tansi, is entering the Cistercian monastery at Mount St. Bernard, Leicestershire, to become a monk.

First Negro Priest Of SC Offers Mass

CHARLESTON, S. C. — (ANP)—South Carolina's first Negro priest, Father Leonard Aloysius Cunningham, offered his first solemn mass in the Cathedral of St. John the Baptist, here. Bishop John J. Russell of Charleston presided and gave the sermon.

Father Cunningham is the son of Harley P. Cunningham of this city. He attended the school of Immaculate Conception Parish for Negroes and the Holy Ghost Missionary college at Cornwall Heights, Pa.

He was ordained at St. Mary's seminary, Norwalk, Conn., by Bishop Joseph Byrne, Vicar Apostolic of Kilimenjaro, Africa. Father Cunningham will return to the Connecticut seminary for a year of study, after which he will be assigned to the mission fields of the Holy Ghost Fathers.

Later Father Cunningham was guest of honor at a reception in the Immaculate Conception school, which was attended by both white and Negro well-wishers.

In the Name of Charity and Love

Blessed Martin de Porres Hospital in Mobile, Ala., was dedicated last week by Bishop Thomas J. Toolen and Monsignor Fulton J. Sheen. It is an institution of 55 beds, with plenty of room for expansion and was built at a cost of \$585,000 to accommodate Negro mothers.

The hospital will be a monument to those Negro women, who, some years ago, asked Mons. Sheen to help them get a decent place to give birth to their children, and to Msgr. Sheen as the man and priest who used the power and eloquence of a great voice over the air waves to raise the funds with which to build Blessed Martin de Porres Hospital. It was a great effort, done in a splendid manner in the name of charity and love of neighbor.

JESUIT EDUCATOR, CHAMPION OF NEGRO, MARKS 50TH JUBILEE

CHICAGO, (NC) — The Rev. Arnold J. Garvy, S.J., widely known educator and champion of interracial justice, celebrated the 50th anniversary of his ordination by offering a Mass at Holy Family Church here. Father Garvy, who has been a Jesuit for 65 years, was feted at a reception in St. Ignatius High School after the Mass.

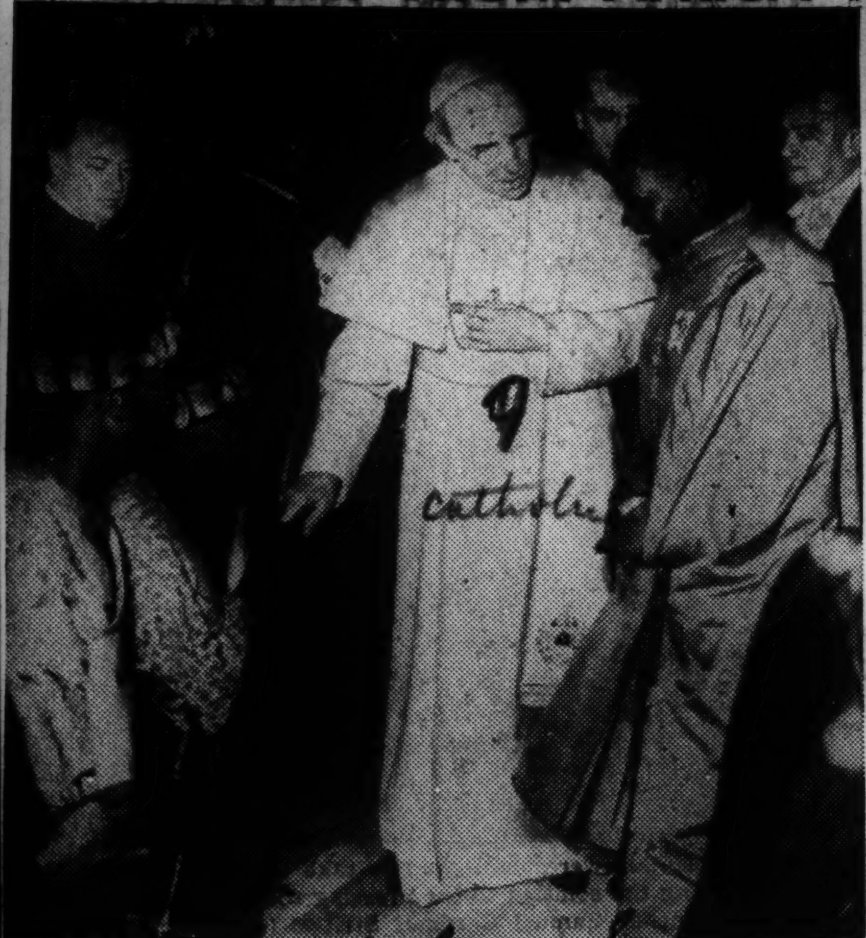
He is the founder and former pastor of St. Joseph's Mission Church and school here. In the 17 years since he opened the school, which now has a student body of 325 children, three-fourths of whom are non-Catholics. Father Garvy has become widely known for his work among the Negroes.

A native of Chicago, the 81-year-old priest can remember the great fire which nearly destroyed the city. Following his ordination, he taught at various Jesuit colleges in the mid-west and was at one time chancellor of St. Louis University.

FIRST NIGERIAN PRIEST OF IGBO TRIBE TEACHERS IN ENGLAND

LONDON, (NC) — The first member of the Igbo tribe of Nigeria, Africa, to become a priest, the Rev. John Anyogu, has arrived in London after a Holy Year visit to Rome. In Rome with him was his sister, Nigeria's first Negro

PILGRIMS FROM AFRICA RECEIVED BY POPE IN SPECIAL AUDIENCE



Catholic Week *Sat. 7-8-50* *Birmingham, Ala.*
 When His Holiness Pope Pius XII accorded a special audience, a few days ago, to a large group of Holy Year pilgrims who had come to Rome from Africa, Bishop Joseph Kiwanuka, Vicar Apostolic of Masaka in Uganda and a recent visitor to the United States, was on hand to present the members of his flock to the Holy Father. In the picture at the left, taken in the Clementine Hall of the Vatican, Bishop Kiwanuka (right) introduces a pilgrim in native dress as the latter kisses the Holy Father's ring. Right, another view of the Clementine Hall shows the pilgrims gathered about Pope Pius as they presented him with a monstrance brought from Africa as a Holy Year gift. Many of the pilgrims are in native costume. His Holiness examines the workmanship of the monstrance as it is held up for him by a priest to his right (NC Pictures)



SYMBOLIC OF MISSION—The St. Francis of Assisi Mission for the Colored in Bessemer will be officially dedicated at ceremonies to be held on Sunday, Jan. 29. The mission includes church, rectory, school and convent. The statue of St. Francis of Assisi, who stands in the mission yard and is a shrine to the founder of the Franciscan Order and the patron saint of the mission.

Catholic Priests Trained For South

HOLY TRINITY, Ala.—More than 55 Catholic priests serving rural congregations in the South were trained at St. Joseph's preparatory seminary here. Established 15 years ago, the seminary provides in addition to the usual classical course training in carpentry, plumbing, painting and general maintenance work.

Mission Call Separates Nuns (Mother, Daughter)

Continued from page 1

TECHNY, Ill.—(ANP)—A mother and daughter said goodbye to each other here recently as sisters.

One was Sister Gerard Smith, a member of the Missionary Sisters Servants of the Holy Trinity, whose mother's house is here. The other was her mother, the former Mrs. Mary Smith, now Sister Jane de Chantal, a novice in the congregation of the Sister Servants of the Holy Heart of Mary.

Their farewell preceded the departure of Sister Gerard for West Africa, where she will engage in missionary work. Since her profession in 1944, Sister Gerard has been teaching in a school for Negroes at Jackson, Miss.

Catholic Mission For Negroes To Be Dedicated In Bessemer

The \$350,000 Catholic mission in present three sisters of Mother Bessemer, consisting of Church, Mary Innocent's school form the School, rectory and convent, will staff of the school of the St. Francis be officially dedicated on Sunday, Jan. 29. Sister Margaret, as superior, and Sister Laurenta and

Designed by Architect D. O. Sister Remigia Whilldin and constructed by General Contractors Sullivan, Longin the Fall with kindergarten and and Hagerty, the mission was first grade. Each year a new grade founded by the Franciscan Order will be opened and another sister added to the teaching staff. The present enrollment is 80. The school is incomplete at present with only four classrooms.

The buildings, which also include a service building, are constructed of brick.

An eight-foot brick wall runs along the rear of the property with two large gates, on the 24th Street side, giving the whole mission a monastic appearance. The property runs 400x100 feet on Seventh Avenue from 24th to 25th Streets.

PRESIDING AT THE dedication will be His Excellency, the Most Rev. T. J. Toolen, bishop of Mobile.

Mass in the presence of the bishop will be celebrated by the Most Rev. Father Maclete, O. M. C., commissary general of the Franciscan Fathers of St. Anthony's Province in U. S. and Canada.

He will be assisted by two of the Franciscan Fathers. Assisting His Excellency will be the Rt. Rev. Msgr. Walter J. Tobin and the Rt. Rev. Msgr. Francis J. McCormack.

The Master of ceremonies for the occasion will be Father Frederick Hughes, principal of John Carroll High School, Birmingham.

MEMBERS OF St. Aloisius Choir, under direction of the Rev. Francis Coyle, will sing for the solemn High Mass. The Very Rev. Fr. George, secretary of St. Anthony's Province will present the sermon for the occasion.

An honor guest at dedication ceremonies will be Mother Mary Innocent, accompanied by several members of her community. At

POP PIUS XII WANTS MORE NEGRO BISHOPS IN AFRICA

RIDGE, Md.—When Bishop Joseph Kiwanuka, native African who heads a Uganda diocese, visited Pius XII 10 years after he had been consecrated by him, he had to answer a difficult question.

"Do you remember what I said?" asked the Holy Father. "I said that I would like to consecrate many other African Bishops, but my consecrating them will depend upon you. If you succeed you will encourage the Holy See to consecrate many more African Bishops. Now did you succeed?"

"It is not who should answer that question, Your Holiness. The Cardinal charged with that work has already made his report to you. I think he told you that I do my best, but that I have not enough priests to develop my diocese."

"Why? Are there no vocations?"

"Yes, Your Holiness, an average of 80 boys a year come to me anxious to be priests. Last year, of all who applied, I accepted only 20 because I have no place to lodge them. I have no seminary."

Many Friends
"My fellow Bishops, Your Holiness, are from outside, from America, Canada, England, and Italy. They have friends in those countries who helped them build seminaries. I was born in Africa. All my friends are there in Uganda and they are poor. They cannot help me."

"Go to England, then," said the Holy Father. "Go to Canada and to the United States and there make friends who will help you."

And that is how the Negro Bishop comes to be in America now, seeking friends who will help him build a seminary. A member of the White Fathers (Society of African Missions), in his person the native African Hierarchy, discontinued since the time of Augustine, is renewed.

Bishop Kiwanuka is a descendant of the Uganda martyrs, who died for their faith 70 years ago when a pagan king outlawed Catholicism. His diocese of Masaka now has 385,000 Catholics served

Priest In South Organizes Negro Deaf Mutes

NEW ORLEANS.—A religious and social organization for Negro deaf mutes has been organized here by Father David Walsh, C. SS. R., a Catholic priest. Father Walsh has indicated that religious services will be held at St. Catherine's Church and social affairs will be arranged at St. Catherine's Hall. He intended for all Negro deaf mutes in New Orleans, the organization is believed to be the first of its kind in the United States.

"There are 150 or more deaf mutes whom we hope to interest in our organization," said Father Walsh. "We have made a small beginning, but we expect to reach all in the city."

by 50 native African priests and more than 200 African sisters.

Spread of Catholicism Among Negroes Surveyed

WASHINGTON, D. C. —(Special)— American Negroes have made "unparalleled" progress since emancipation, and the number of Catholic Negroes has risen more than twice as fast as the Negro population...

White Catholics are growing out of their un-Catholic prejudices... But much still remains to be done in the fight for justice for Negroes... These are some of the principal points noted in two current surveys.

One survey was made for Fides News Service, agency of the Sacred Congregation for the Propagation of the Faith, in Rome. The other is the work of the Commission for Catholic Missions Among the Colored People and Indians.

The surveys brought out these statistics:

U.S. Negroes number 14,500,000. This is one-tenth of the U.S. population. Catholic Negroes number 362,497. They increased 160 per cent while the Negro population was rising 70 per cent from 1900 to 1950.

In 1948, 8,857 Negroes entered the Church—the largest one-year increase in 60 years. Negro converts are in direct proportion to the number of priests working among them. There are now 438 such priests, of whom 30 are Negroes. White Catholics can be instruments of God's grace by treating Negroes as brothers in Christ.

Many Christians

About one-third of U.S. Negroes are Protestants. Some 8,000,000 have no church affiliations. There has been heavy migration from South to North.

Attitudes Change

A "marked change" in the attitude of white Catholics was reported by Auxiliary Bishop Thomas J. McDonough of St. Augustine. He said:

In one of the largest churches in Miami a colored priest celebrated his first solemn Mass this year. Attendance was almost equally white and colored.

"In St. Petersburg, the white people worked side by side with the colored in renovating a building to be used as a church for the Negroes."

Meanwhile, the Fides Service in Rome reported:

"The social, cultural and educational progress made by the American Negro since emancipation is without parallel in history. Yet 'There is still much to be done before the Negro enjoys all the rights to which he is entitled.'"



Hailed Leader In Negro Aid

For his outstanding leadership in what it calls "energetic service" for the Negro people of the South, LOOK, the national magazine in its current (March 28th) issue pays high tribute to His Excellency, the Most Rev. T. J. Toolen, D.D. The feature article by Miss Greta Palmer, tells what the Catholic people of Alabama are doing to aid their Negro neighbors regardless of creed. The article states that three and a half million dollars in Catholic funds have been spent in the state in providing churches, schools, hospitals and clinics. For the past 22 years under Bishop Toolen "one out of every three dollars" in Catholic funds has been spent to improve the lot of the Negro. (See editorial from The Birmingham News reprinted on page 4.) The picture above showing a young girl kissing the ring of the Most Reverend Bishop, is one of the eight pictures used by LOOK to illustrate the article and is reproduced here by special permission.

Detroiters of all races and creeds turned out to pay tribute to His Lordship, Bishop Joseph Kiwiwanuka of Uganda, Africa, when he spent ten days in the Motor City. One of the most outstanding events held in his honor was a reception given at the League of Catholic Women, which saw approximately five hundred persons of all age groups out to pay homage to Africa's first Bishop... See where Evelyn E. Johnson who, with her husband, Glenn, was graduated with an M.B. degree from the John Marshall Law School last June, is now employed in the office of the school. Mrs. Johnson passed the Illinois State Bar last fall and is a licensed attorney. She and her husband are enrolled now in the post-graduate class of the school where they are working on their Juris Doctor degrees... Seems like there is no better person in New Orleans than Miss Fannie C. Williams, says Vera Qu... of that city... According to Miss Quarles, Miss Williams who heads the Metropolitan Council there is also responsible for the new grand piano which Valena C. Jones School P-TA bought.

Negroes Now 'Welcome'

Catholics Reverse Pilgrimage Stand

By ROBERT TAYLOR

WASHINGTON—In a complete reversal of its previously stated policy that Washington's Negro Catholics were not being encouraged to make the forthcoming Holy Year pilgrimage to Vatican City, an Archdiocesan announcement made here Sunday at every mass throughout the Archdiocese declared Negro Catholics are welcome to make the trip.

The policy change came three days after an exclusive Courier expose hit the newstands of this town on Wednesday.

Issued over the signature of the Very Rev. Msgr. John S. Spanca, director of education for the Washington Archdiocese, the announcement said:

"Colored Catholics are welcome on the Archdiocesan pilgrimage."

35th Negro Priest Is Ordained By Roman Catholics

BAY ST. LOUIS, Miss.—The Rev. Joseph A. Francis, S.V.D., of Lafayette, La., said to be the 35th Negro priest ordained in the United States, was raised to the priesthood by Bishop Richard O. Gerow of Natchez at St. Augustine's Seminary, operated here by the Society of the Divine Word.

The society said that Bishop Gerow has ordained more Negro priests than any other U. S. prelate. He was assisted at the ordination by the Rev. William Bauer, S.V.D., the society's provincial superior in the South. Father Francis offered his first Mass the following day and offered his first Solemn Mass in his home parish Church of St. Paul in Lafayette, La., October 22. He

is the third member of the parish to become a priest.

Father Francis entered the minor seminary immediately after his graduation from elementary school and made all his studies for the priesthood in seminaries of the Society of the Divine Word. He was born September 30, 1923, one of five children of Mr. and Mrs. Joseph Francis, Sr., of Lafayette.

No Discrimination At Meeting of Catholic Men In Washington

Washington, D. C.; Dec. (Special)—Eyebrows were raised in some circles of the conservation capitol when at least one Negro, George W. Johnson, was seated at the head table at the Communion Breakfast during the annual convention of the St. Vincent de Paul Society at the Statler Hotel.

Mr. Johnson, president of the Particular Council of the society, organized economic men for charitable services to the poor.

Plan Boys' Town Near Montgomery

MONTGOMERY, Ala.—(ANP)—On a 120-acre tract about ten miles from here is being constructed a "boys' town" for Negroes, dedicated to Our Lady of Fatima. The project is led by Father Michael Castell, late of Birmingham, who came to City of St. Jude, Catholic institution for Negroes, three years ago.

Although the project began last summer, there are twelve youngsters working and living on the grounds. The twelve youths range in ages of 14-16 years. They operate their own garden and take care of the necessary details around the place, such as caring for a lone cow, some chickens, pigs, and two goats.

Papal Awards To 3 Negroes for Interrace Work

4 Catholics in All Honored
by Cardinal Spellman at
St. Patrick's Ceremony

Four Roman Catholic laymen, three of them Negroes, received papal decorations yesterday in recognition of their services in interracial work at the Lady Chapel of St. Patrick's Cathedral.

Francis Cardinal Spellman represented Pope Pius XII in presenting to each man the Pro Ecclesia and Pontifical Medal accompanied by a scroll. This decoration was originated in 1888 by Pope Leo XIII on the occasion of his golden jubilee and is given to laymen for outstanding service to the Pope and the church.

"St. Patrick's Cathedral has been the scene of many ceremonies," Cardinal Spellman said. "I have taken part in many of them. But none has given me more pleasure and satisfaction than this one today. I greet you as distinguished representatives of your races. I think all Americans are proud of you and I am proud of you as Catholics."

Four New Yorkers Are Honored by Pope



Francis Cardinal Spellman conferring the Pro Ecclesia and Pontifical Medal from Pope Pius XII on George K. Hunton, of Brooklyn, in the Lady Chapel of St. Patrick's Cathedral yesterday as three other recipients await their turn. The others are, left to right, Emanuel A. Romero, Elmo M. Anderson and Maceo A. Thomas, all of New York. All four recipients are active directors in the Catholic Interracial Council.

in the Catholic Inter-racial Council, an organization whose purpose is to combat prejudice and discrimination and to obtain social justice for all, regardless of race. Thomas's Church. He is a Third Degree Knight of Columbus and executive director of the Interracial Council, which was founded in 1934. There are fourteen similar councils in the United States.

The three Negroes honored are: Maceo A. Thomas, fifty-three, a real estate broker, of 3579 Fish Avenue, the Bronx, an executive and member of the council. He is a former president of the St. Elmo M. Anderson, sixty-two, Charles Holy Name Society, of 2588 Seventh Avenue, one of the founders of the Interracial Laymen's Union. He is also president of the St. Charles Conference of the St. Vincent De Paul Society, and an officer of several community societies.

Emanuel A. Romero, sixty-three, a clerk, of 351 West 120th Street, and a former president of the Catholic Laymen's Union and of the Holy Name Society of St. Vincent's Church, Latrobe, Pa. Also honored was: George K. Hunton, sixty-two, a lawyer, who lives at 416 East Seventeenth Street, Brooklyn, and is

the four men are all directors in the Catholic Interracial Council.

Associated Press

Three Negroes Receive Papal Honors For Work

NEW YORK (ANP)—Of the four Roman Catholic laymen to receive papal decorations from Francis Cardinal Spellman at the Lady Chapel of St. Patrick's Cathedral here last week, three were Negroes. The awards were given in recognition of the work of the four men in interracial activities. All four are directors in the

Catholic Inter-racial council, a group whose purpose it is to combat prejudice and discrimination and to obtain social justice for all.

Those honored were Maceo A. Thomas, 53-year-old estate broker of the Bronx; Emanuel A. Romero, 63, clerk; Elmo M. Anderson, 62, a founder of the council—all Negroes; and Atty. George K. Hunton, 62, editor of the "Interracial Review."

Thomas was formerly president of the St. Charles Holy Name society. He is currently treasurer of the Catholic Laymen's union, president of the St. Charles conference St. Vincent De Paul society and an officer of several community societies.

A third degree Knight of Columbus and adjutant of the Colonel Young American Legion post, Romero is a former president of the Laymen's union and the Holy Name society, St. Thomas' church. As a member of the Manhattan council, Boy Scouts of America, he holds the Silver Beaver and Bronze Pelican decorations.

Anderson, executive secretary, Catholic board for mission works among colored people, holds an honorary doctor's degree in social science from St. Vincent's College, Latrobe, Pa.

Atty. Hunton is also executive director of the Interracial council, founded in 1934.

S. C.'s First Negro Priest Offers Mass

CHARLESTON, S. C.—(ANP)—South Carolina's first Negro priest, Father Leonard Aloysius Cunningham, offered his first solemn mass in the Cathedral of St. John the Baptist, here. Bishop John J. Russell of Charleston presided and gave the sermon.

Father Cunningham is the son of Harley J. Cunningham of this city. He attended the school of Immaculate Conception parish for Negroes, and the Holy Ghost Missionary college at Cornwall Heights, Pa.

He was ordained at St. Joseph's seminary, Norwalk, Conn., by Bishop Joseph Byrne, Vicar Apostolic of Kilimanjaro, Africa. Father Cunningham will return to the Connecticut seminary for a year of study after which he will be assigned to the mission fields of the Holy Ghost Fathers.

Later Father Cunningham was guest of honor at a reception in

the Immaculate Conception school, which was attended by both white and Negro well-wishers.

The Pope Establishes 14 African Bishoprics After 1400 Dark Years

ROME.—After 1,400 years of exile and hopeful waiting, the Catholic Church has officially returned in full episcopal vigor to the mysterious and gigantic "dark continent" of Africa.

Pope Pius XII created three archdioceses and 11 dioceses, and announced that as soon as possible, all will be under exclusive control of native Negro bishops and archbishops.

The areas involved once apparently lost forever to the Church today have a Catholic population of approximately 1,000,000, and have at least 360,000 catechumens awaiting baptism.

GIGANTIC MISSIONARY strides during the past century—sparked in large part by an American prelate—prepared the way for the triumphant return of the hierarchy to Western Africa.

In early Christian ages, the Church—brought to Africa by Evangelist St. Mark—flourished magnificently there, and once counted 800 sees in a splendid Christian civilization.

This civilization produced such Christian giants as St. Augustine, Clement of Alexandria, Origen, Athanasius, and Cyril, and added an army of glorious martyrs to the calendar of saints.

BUT AFRICAN CHRISTIANITY weakened by schisms and heresies—such as those of the Gnostics, Monophysites, Arians, Pelagians and Manicheans—was virtually destroyed by the Vandals and the Mohammedans.

"At the end of the seventh century," as the Catholic Encyclopedia notes, "Africa became—to all intents and purposes a closed continent. The Church, however, never wholly forsook it, nor ever ceased to hope that it would one day again open to her."

The great "break" came in the closing years of the nineteenth century, when Bishop Kenrick of Philadelphia sent his vicar general, Father Edward Barron, to Africa as prefect apostolic of Upper Guinea.

FATHER BARRON FOUND himself at the head of a mission

without missionaries. He went to the Shrine of Our Lady of Victories in Paris to pray for laborers for the harvest.

There he met Father M. F. Libermann, who had come to pray to Our Lady to open to him a mission territory.

The two met, and the result was the entrance into the African mission territory of the Society of the Sacred Heart of Mary, which soon afterward amalgamated with the Congregation of the Holy Ghost.

THESE MISSIONARIES, with many others—Oblates of Mary Immaculate, Priests of the African Missions, White Fathers, Oblates of St. Francis de Sales, Priests of the Sacred Heart, Jesuits, Capuchins, Franciscans and others—carried Christ back into the Dark Continent.

Their labors were crowned with the Pope's creation of three ecclesiastical provinces and 11 suffragan sees. These are:

Eastern Nigeria—The Archdiocese of Onitsha, with the suffragan sees of Owerri, Calabar and Buea, the latter in Cameroon.

The Gold Coast—The Archdiocese of Cape Coast and the Suffragan sees of Accra, Kumasi, Tamale and Keto, the latter in Togo.

Western Nigeria—The Archdiocese of Lagos and the suffragan sees of Ondo and Benin City.

Sierra Leone—The dioceses of Freetown and Bo, immediately subject to the Holy See.

THE NEW SEES, like the vicariates which they replace, will remain under jurisdiction of the Sacred Congregation for the Propagation of the Faith, it was announced. They will be entrusted to the same missionary orders which administered the vicariates.

Africa, three times as large as Europe and five times the size of the United States, has witnessed a breath-taking growth of Christianity in the past 100 years.

The population is estimated from 160,000,000 to 200,000,000 souls. Religions include animists, fetishists, Mohammedans, Jews, Parsees, Buddhists and others. From the seventh century until

recent times, Mohammedanism since the order was established made tremendous strides, mainly here in 1872. by the route of forced conversions.

New Negro Priest



First Negro priest from South Carolina, the Rev. Leonard Aloysius Cunningham, ordained at St. Mary's Seminary, Norwalk, Conn., is shown as he entered the Cathedral of St. John the Baptist, Charleston, S. C., where he sang his first Solemn Mass. The sermon was delivered by the Most Rev. John J. Russell, Bishop of Charleston. Father Cunningham is a member of the Congregation of the Holy Ghost. Photo by Reilly. (NC Photos)

Order Opens Door To First Negro Priest

HARTFORD—The Rev. Leonard Aloysius Cunningham, C.S.S.P., who recently took his vows at the Holy Ghost monastery at Ferndale, South Norwalk, is the first Negro to be ordained to the priesthood in the Diocese of Hartford.

A native South Carolinian, Father Cunningham graduated from the Catholic High School at Charleston and studied in the order of the Fathers of the Holy Ghost. According to the Very Rev. Edmund H. Sullivan, rector of the Ferndale monastery, Father Cunningham is the first Negro to be ordained in the order in America.

Father Cunningham's solemn high mass was sung in the Cathedral of St. John the Baptist, Charleston, S. C., where he had been baptized as a child. The sermon was preached by the Most Rev. John J. Russell, bishop of Charleston.

Son of a plasterer, Father Cunningham recently gave communion to his father, mother and seven sisters and brothers. One sister is a graduate pharmacist, another a music major in South Carolina State College, and a brother is a pre-med senior at John Carroll University in Cleveland, Ohio.

The Negro priest will continue his studies and prepare for missionary work at the Ferndale monastery.

Parishoners Seem Anxious to Get Rid Of Negro Priest

LAURELHURST, Ore.—(AN P)—Parishoners of All Saints church here were very anxious last week for their pastor, Father Tobin, to take off for Rome. It is all because they want to get rid of their assistant pastor, Father Mosley, a Negro.

The story dates back to years ago when Father Robin decided that a Negro priest was needed in the diocese. He told that to the archbishop, and the archbishop told him:

"I'll sponsor him and put him through a seminary if you, Father Tobin, will then take him as your assistant."

A few weeks ago Father Mosley arrived at All Saints as a full priest and assistant pastor. Although most of the parishoners have respected the Negro father, some of them have been quite excited about him.

They can hardly wait to ask the archbishop to transfer him elsewhere. Father Tobin's departure marks the day for their drive to get rid of the Negro.

Questions arising include what will happen if the archbishop denies them their request? What if they refuse to respect the Negro priest? Would they dare sue the archbishop for ignoring their wishes?

These and other questions may soon be answered.

Twister Wrecks Negro Convent

NACHITOCHES, LA., May 1 (AP)—A tornado whipped through the little community of Cloutierville near here Monday, wrecking a Negro convent and several homes.

Two of the 104 Negro pupils suffered only minor injuries. There were no deaths reported. Sheriff Earl Morris said that the booklet is in line with a campaign to popularize the little-known Negro saint who has been styled "The Holy Negro."

Sister Celeste, Catholic nun in charge of the convent, said she saw the storm coming and asked all the children to pray as the twister struck. She said the tornado looked like "a ball of smoke." The school was demolished.

The wind was followed by a heavy downpour described by Cloutierville residents as the heaviest in the area's history.

The storm dipped to earth again after striking Cloutierville and hit a mile away, damaging several houses.

Cloutierville, a community of about 900, is located 25 miles south of Natchitoches on state highway 20.

Publish Leaflet On St. Benedict The Moor, Devout Negro Saint

WASHINGTON. — (ANP) — The Franciscan clerics of Holy Name college announced here recently the availability of a six-page biographical leaflet on the life and works of St. Benedict the Moor, devout 16th century Negro saint of Sicily. The publication of the booklet is in line with a campaign to popularize the little-known Negro saint who has been styled "The Holy Negro."

The campaign had its beginning three years ago when a Negro patient, in Glen Dale sanatorium, Maryland, asked one of his regular visitors, Father Dominic Coscia, to tell him the story of his fellow Negro whose holiness the Catholic church proved by canonizing the Moor a saint. Father Coscia agreed to do so on his next visit but when he returned, he found the patient had died.

The interest of the one individual was the beginning of an idea to publicize the career of the Negro saint. Father Dominic and fellow workers at Holy Name spent an entire summer in translating the Latin, Italian, German and Portuguese versions of St. Benedict into English.

Since its initial publication, more than 150,000 leaflets have been distributed, as well as 21,000 picture cards, 16,000 Novena booklets of prayers, 10,000 medals and a 36-page pamphlet.

The booklet tells of St. Benedict's birth in Sicily in 1586 to slave parents. It further tells how at an early age, he won recognition for his goodness and deep piety. He was given his freedom at the age of 18 and set out doing the work which centuries later brought him world-wide recognition as a saint.

He entered a heritage at the age of 21 and later joined the Franciscan order, where he spent most of his life. He was soon selected by Portuguese Negroes as their patron saint. By 1807, when he was canonized, his fame had spread from Southern Europe to South America.

The Franciscan clerics plan the publication of a huge tome on his life of the Negro saint in the near future.

New Negro Priest



First Negro priest from South Carolina, the Rev. Leonard Aloysius Cunningham, ordained at St. Mary's Seminary, Norwalk, Conn., is shown as he entered the Cathedral of St. John the Baptist, Charleston, S. C., where he sang his first Solemn Mass. The sermon was delivered by the Most Rev. John J. Russell, Bishop of Charleston. Father Cunningham is a member of the Congregation of the Holy Ghost. Photo by Reilly. (NC Photos)

Becomes S. C., First Negro Priest

Charleston, S. C., July (Spt.) — South Carolina's first Negro priest, Father Leonard Aloysius Cunningham, C. S. Sp., offered his first Solemn Mass in the Cathedral of St. John the Baptist, here. Bishop John J. Russell of Charleston presided and gave the sermon.

Father Cunningham is the son of Harley P. Cunningham of this city. He attended the school of Immaculate Conception Parish for Negroes and the Holy Ghost Mis-



NUN AND KING MEET—Sister Marie Therese, of Annecy, France, talks to King Gnagnan of Nigeria, before entering St. Peter's Basilica for a Holy Year audience with Pope Pius XII.

sionary College, Cornwells Heights, Pa. He was ordained at St. Mary's Seminary, Norwalk, Conn., by Bishop Joseph F. Byrne, C. S. Sp., Vicar Apostolic of Kili-manjaro, Africa. Father Cunningham will return to the Connecticut Seminary for a year of study, after which he will be assigned to the "mission" fields of the Holy Ghost Fathers.

Later Father Cunningham was guest of honor at a reception in the Immaculate Conception school, which was attended by both white and Negro well-wishers.

CATHOLIC CHURCH REVIVES AFRICAN HIERARCHIES

ROME — (ANP) — The Roman Catholic church, in its attempt to establish local hierarchies in every section of the world as quickly as possible and without regard to race or color, announced here early last week the formation of its first local hierarchies in Africa since the fifth century of the Christian era.

The formation of the hierarchies is looked upon as an initial phase of a plan to rapidly expand the

number of native African Catholic bishops and increase the possibility of the election of a Negro Pope.

The new centers of authority will be in West Africa—Nigeria, the Cameroons, Togoland, Gold Coast and Sierra Leone. Initially, three regional hierarchies with a total of three archbishops and 11 bishops will be set into motion. For the present, however, white bishops now in Africa, will remain at their posts as members of the new ecclesiastical divisions, but it is presumed that Negro priests will be elevated to the position as soon as they are considered qualified.

Currently, there are two African Catholic Negro missions, but the Roman Catholic population on the continent has increased more than four times in the last 25 years. Its present total is around 10,300,000 persons, or about one-seventeenth of the population. The British-held territories contain the largest number of Catholics—3,555,000 or five times as many as in 1923.

Official records show that there are 943 African priests, 709 brothers and 3,600 sisters throughout the continent.



We should thank Almighty God because He wanted him."

On June 11, at 7:30, Father Cunningham conducted Mass for the graduates of ICS at the St. Peter's Church. The audience filled all seats and many were standing. In his sermon, he emphasized love and kindness and the importance of living, living lives to influence others for better living. He administered communion to a large number. Altar boys were J. Irving Hoffman, John LaRoach, Jr. and Wm. Singleton.

Father Cunningham will spend a time with his family and return to Connecticut for a year of further study after which he will be assigned to one of the mission fields entrusted to the Holy Ghost Fathers.



REV. JOSEPH A. FRANCIS

THREE ENTER HARLEM CONVENT

Birmingham, Ala. (Layne Photo) The Franciscan Handmaids of Mary, a Catholic sisterhood devoted to Negro welfare, received three applicants for religious life in ceremonies held at the motherhouse, 15 West 124th Street, New York, Saturday. Photo at right: Miss Joan Stridron, Manhattan, leaves the convent chapel to put on the folded black dress which she holds in her hands and which she received as an applicant for religious life. Her tiny attendants are (l. to r.) Dianne Felder and Ines Bavala.

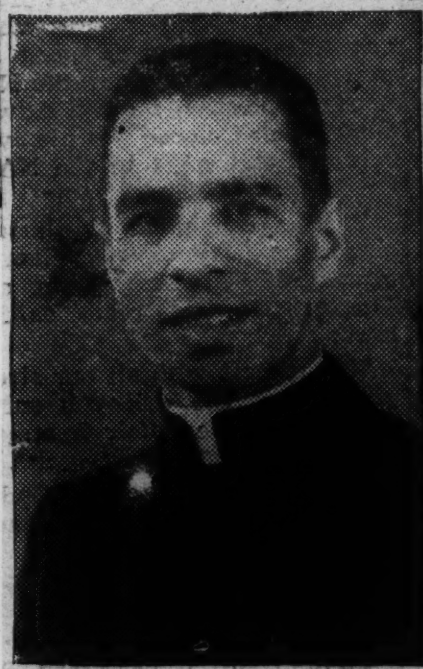
maculate Conception Auditorium attended by over two hundred relatives and friends. A program conducted by H.H. Fleming was

FIRST RACE PRIEST NOTED AT HOME

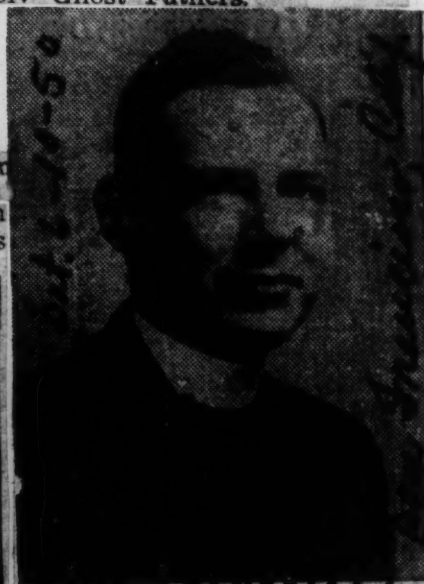
By E.M. Parker

CHARLESTON - Rev. Leonard A. Cunningham, a graduate of Immaculate Conception High School in 1942, attended Holy Ghost College, Cornwell Heights, Pa. until September 1945 when he went to St. Mary's Seminary, Norwalk, Conn. where he was ordained June 2 by the Most Rev. Joseph Byrne, vicar Apostolic of Kilimanjaro, East Africa, sang his first Mass to an audience of a thousand or more white and colored people June 4, at the Cathedral of St. John the Baptist. *Sat. 6-24-50* Assisting Father Cunningham at the altar were: Rev. W. F. Cleary, pastor of St. Peter's Church; the Rev. Ernest Kempf, assistant at St. Peter's and Rev. W. Meli, assistant at the Cahe-

dral. The Most Rev. J.J. Russell, Bishop of Charleston, delivered the sermon. His chaplains were the Rev. H.F. Wolf, pastor of the Sacred Heart Church; and the Rev. T.J. Mackin, chaplain of the St. Francis Infirmary. In the line of march to the altar were Father Cunningham's brother, Harley, Jr. and Andrew who served as attendants; the altar boys were Leonard Childers, Robert Mills, J. Irving Hoffman, Jr., Paul Mack, the Johnson twins, Savalle Brown and Kenneth Nell. After the service a breakfast was served at the home of his parents, Mrs. H. P. Cunningham (Nee Marian Frasier) attended by the priests and the family. The menu was prepared by Elias Johnson and Charles Michael and served by William Mott. *Columbia* On June 7 from 9 P. M., a reception was held at the Im-



rendered. Gifts were presented. Walter Cunningham from the school children represented by Ernest Oliver, David Smith from Parishes of Norfolk and Portsmouth, Va., Harold Hasell, representing the class of 1942; John Collins, representing the PTA, Burke High School glee club sang "Ava Maria." Father Cleary director of the school gave remarks and among the other things, he said, "Honored parents, you are honored because God has chosen this young man from our midst.



Sat. 6-24-50 A PERSISTENT BROOKLYN PRIEST, FATHER CHARLES T. CAROW, is credited with having brought about the abolishment of the American Bowling Congress' 34-year-old rule restricting membership to "White Males." His five-year fight began in 1945, when his Catholic Youth Organization was denied membership in the ABC because

Negro Family Of Five Received Into Church

Catholic Week BUFFALO, N. Y.—(NC)—Lat-est in the steady flow of Negro converts to the faith in the Buffalo diocese is a family of five, Mr. and Mrs. Henderson Hutchins and their three sons, Henderson, Jr., Louis and Charles. They were received into the Church by the Rev. John L. Obendorfer, C.S.B.R., pastor of St. Mary's Church.

35th Negro Is Ordained by R. C. Church

Corner BAY ST. LOUIS, Miss.—On Oct. 7, another student of St. Augustine's Seminary, here, was ordained a priest.

The newly ordained priest is the Rev. Joseph A. Francis, S.V.D. of Lafayette, La. Father Francis was ordained by the Most Rev. Richard O. Gerow, S.T.D., Bishop of Natchez, who has ordained more Negro priests than any other prelate in the country.

His Excellency was assisted in the ceremonies by the Rev. John Kemper, S.V.D., and the Rev. Ervin Bauer, S.V.D.

The new priest read his first mass on the day following in the seminary chapel. This was preceded by a procession in which his parents, relatives and friends took part. His first solemn mass is scheduled for Oct. 22 in his home parish, St. Paul's, in Lafayette. *9 Catholic*

Father Francis is the third member of that parish to reach the priesthood. The other two are the Rev. Anthony Bourges, S.V.D., and the Rev. Mark Flagg, S.V.D., both stationed at present at St. Martinville, La.

Only African Bishop Visits America



*response
Sat. 3-4-50
Chgo, Ill.*

Gentle air and quiet simplicity of Bishop Kiwanuka wins hearts of youngsters of St. Peter Claver nursery school. Youngsters performed for him and visiting church dignitaries during afternoon ceremonies.



Bishop Kiwanuka in ecclesiastical robes.—Frank Brown photos.



Bishop Stephen S. Woznicki (seated 3rd from left) joins with high Catholic clergy from across the nation who came to Detroit to pay homage and have luncheon with the first African Bishop since the days of St. Augustine. Seated are Father Clarence Howard, Bishop Kiwanuka, Bishop Woznicki, Rt. Rev. Msgr., Leo De Barry, and Rev.

First In 1,300 Years Tours U.S. To Build Uganda School

By CHARLES J. WARTMAN

BISHOP JOSEPH KIWANUKA, vicar apostolic of Maraka Uganda, the first African native bishop since the days of St. Augustine, 1,300 years ago, is spending nine days in Detroit as a part of a nation-wide tour to raise funds for a seminary to be built in Uganda.

A most humble person who handles English well with a trace of French and British accents, Bishop Kiwanuka has won literally thousands of people to his cause in Detroit and in other parts of the country.

Explaining the importance of his visit, the Bishop said, "It is the most important goal of my religious career — a seminary in which to train and educate priests who will be of help to our own people."

Consecrated by Pope The African prelate, who was consecrated by the Pope himself in 1930, is the descendant of the Blessed Martyrs of Uganda, a group of native Catholics who were killed when the King of Uganda drove the White Fathers of Africa from the country at the turn of the century and attempted to stamp out all traces of Christianity in that land.

Receiving all of his early education in Uganda, Bishop Kiwanuka attended the Catholic University in Rome where he earned the degree of Doctor of Canon Law. So excellent was he in his studies that he was appointed an instructor in that institution.

When he was elevated to Bishop in 1939, he became a member of

N. A. Du Kette of Flint. Rear: Joseph P. Butler, Trenton, N. J.; Maurice L. Rousseau, SVD, St. Martinville, La.; Rev. John Bowman, SVD, Mound Bayou, Miss.; Rev. Martin A. Porter, SCJ, Rev. Rollins Lambert and Rev. Allen M. Simpson of Kent, Ohio.

can Bishop asked the blessing in such a way, that all within the sound of his voice were aware of the common language of Christianity.

Negro Magazine Acclaims Catholic Work With Race

NEW YORK — "The Catholic faith today represents in the South possibly the most challenging religious striking force against racial intolerance," reports **OUR WORLD** Negro picture monthly, published here.

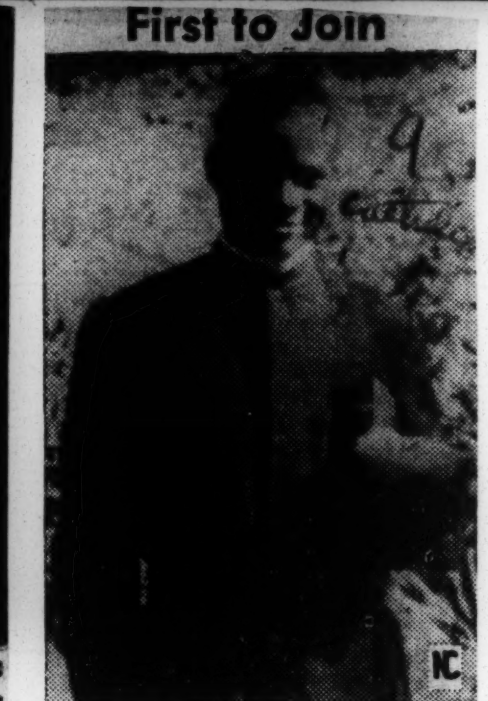
"Because of this," says the magazine in its April issue, "thousands of Negro Baptists and other Negro Protestants in the South are flocking to it as their Church of new destiny."

The publication devotes 18 pages of text and pictures to the various Catholic Negro activities in the New Orleans area, which it selected for a survey because the percentage of Catholic Negroes is higher there.

OUR WORLD points out that there is not one Negro priest at work now in the New Orleans archdiocese. The priests who man the 25 Negro parishes in the archdiocese are given the title, "God's Angry Irishmen."

"They dream of their black parishioners as children of God," says the article, "born to live healthy, wholesome lives as free and equal citizens of America who will finally follow God's way to a better life hereafter. These dreams have taken root, against great odds."

Tributes is paid to the Negro nuns of the Order of the Holy Family and their Superior General, Mother Mary Philip. Xavier university, founded



Rev. Joseph Babu, 33, native African priest, who was received into the American Province of the Holy Ghost Fathers, at Ridgeville, Conn., on September 25. He was ordained in 1947 by Bishop J. Joseph Byrne, C.S.S., Vicar Apostolic of Kaimanjan, and is the first native African to join the American Province of the mission community. (NC Photos)

35th U.S. Negro Becomes A Priest

BAY ST. LOUIS, Miss. — (NC) — The Rev. Joseph A. Francis, S.V.D., of Lafayette, La., said to be the 35th Negro priest ordained in the United States, was raised to the priesthood by Bishop Richard D. Gibson of Natchez at St. Augustine's Seminary, operated here by the Society of the Divine Word.

The society said that Bishop Genow has ordained more Negro priests than any other U.S. prelate. He was assisted at the ordination by the Very Rev. William Bauer, S.V.D., the society's provincial superior in the South. Father Francis offered his first Mass the following day and will offer his first Solemn Mass in his home parish Church of St. Paul in Lafayette, La., Oct. 22. He is the third member of the parish to become a priest.

Father Francis entered the minor seminary immediately after his graduation from elementary school and made all his studies for the priesthood in seminaries of the Society of the

Divine Word. He was born Sept. 1923, one of five children of Mr. and Mrs. Joseph Francis, Sr., Lafayette.

Worshipers No Lem Church

Sat. 2-4-50
Strong-Arm Squad
Stops them at Door

BROKE CUSTOM

Ordered to Return
to Seats in Rear

By LOIS TAYLOR

PISCATAWAY, Md. — This community was thrown into a state of turmoil Sunday when a band of white parishioners formed a strong arm squad to prevent colored worshipers from entering the front door of St. Mary Catholic Church.

Trouble started the previous Sunday when colored members, after consultation with the priest, Father Lesinski, broke the old custom of sitting in the rear of the church and took seats promiscuously throughout the congregation.

White members are reported to have plotted retaliation to "keep the n—s in their place."

Worshipers Threatened

Father Lesinski was reading the holy mass when a group of his colored parishioners were told they would be thrown out if they used the "white" door or sat in the front seats of their house of worship.

White men barred the main entrance of the church as Mrs. Susie Johnson of Accokeek, Md.; her son Walter, 18, and other members approached the church which they have attended since childhood.

"This is our church because we put more money in it than you do," the men are said to have told the group. "Use the colored entrance and sit in the back. If you don't, we'll throw you out."

Although there was no disorder the men also threatened to call the police, and soon officers of the law appeared.

They were present, according to Mrs. Johnson, when the group of barred members sought to talk with Father Losinski after the church service was over.

She says that Father Losinski said he did not recognize her when she asked for an interview.

though she was baptized at St. Mary's and has attended services there since childhood. Father Losinski has been pastor for eight years.

He told the AFRO on Monday that he was "trying to see the situation from every angle" and would try to "establish justice and fairness without loss of faith or membership."

"Can't Change by Wishing"

When asked whether the official attitude of the Catholic Church is not one of non-segregation, he admitted that this is so, but added, "You know you can't change social or civic customs just by wishing."

Father Losinski also told the AFRO that he had heard rumors that "the whole thing is sponsored by some national organization called the National Colored Progressive Association whose members were to come to the church armed on Sunday."

However, Mrs. Johnson says that she does not belong to the association or any other national group and that she had not heard of the rumors reported by Father Losinski.

Colored Sat in Rear

She says it is true that for years colored members of St. Mary's have used separate entrances and sat in the rear of the church. They have also worked on committees and raised money as a unit.

But her son, Walter, heard that there is no racial discrimination in the Catholic church.

Over two weeks ago he asked Father Losinski whether this were so, and the priest told him that there is no church law separating the races in worship.

So the next time Walter went to mass, he sat in the section which had previously been occupied by whites only at St. Mary's. A white member objected, but because of what Father Losinski had told him, Walter paid no attention to the member's objections.

Archbishop's Policy Liberal

The incident described above occurred when he came to church the following Sunday, accompanied by his mother and other members, including Miss Charlotte Green, Miss Mary Washington, Mrs. Lulu Washington, John Munson, Francis Munson, and others.

At the Chancery Office of the Catholic Archdiocese in Washington, Monsignor Cowhig, official spokesman, said that an inquiry from the AFRO was the first he had heard of the happenings in Piscataway.

He said that Archbishop Patrick A. O'Boyle, head of the archdiocese, had stated several years ago that the Catholic Churches in Washington are open to anyone who cares to worship in them.

Archbishop O'Boyle, whose liberal policies are well known, was working in the parishes this week and could not be reached for comment.

Magazine To Feature

Catholic Negroes

NEW ORLEANS—A crew of writers and photographers, headed by John Davis, New York publisher of "Our World" magazine, has completed an article on Catholic Negroes in New Orleans, showing what the Church has accomplished toward breaking down the pattern of discrimination in the South.

Catholic colleges and high schools for Negroes and Xavier university will get much of the picture display and Notre Dame major seminary, where two Negro students are present enrolled, will be treated.

U.S. Negro is priest in five BWI parishes

CHAGUANAS, Trinidad, B.W.I. — A Negro Catholic priest who was born and educated in the United States is the pastor of five churches in this area.

He is Father Maximillian Murphy, a native of Texas, who is pastor of churches in Chaguanas, Cunupia, Todds Road, Caparo, and Mamoral, five small towns in this vicinity.

The priest, who was ordained in Czechoslovakia in 1924, studied at St. Patrick's Seminary, Menlo Park, Calif., and the Theological School in Prague. He has been stationed in Chaguanas since 1937.

Father Murphy has erected in this village, in addition to a grammar school, the only high school in the area. The school was supported during the war by American civilians who built Edinburgh air base near here.

More than half of the people in Father Murphy's parishes are Negroes. The rest are French, English, Chinese, American, Syrians, Portuguese and Dutch.

Ground Breaking Held For New Catholic Negro School

GADSDEN—A number of city officials and out of town guests attended the ground breaking ceremony of the new Negro Catholic School Monday afternoon on North Eighth Street.

Opening remarks were made by the Rev. Casimir Cichanowicz, S.S.E., pastor of the Catholic Colored Mission here. Prominent Gadsden citizens in attendance were Mayor Herbert Meighan, Lt. Gov. J. C. Inzer, Curtis DeLamar, Gadsden Times publisher, D. C. Wadsworth, chairman of the city school board, C. A. Donehoo, superintendent of city schools, and the Very Rev. Normand Lambert, mission procurator, S.S.E., Selma.

The Rev. James B. Wathen and members of the Saint James Church were also present for the ceremony. Among Negro citizens present were Doctors E. F. Barnes, and J. W. Stewart, Professors J. T. Williams, Carver High School and L. S. Moss, East Gadsden Negro School, Lester Payne, I. E. Evans, T. H. Rhines, Nazarine Thomas and Deacon Frank Johnson. Other guests included members of the Blessed Martin Church.

Following the afternoon ceremonies dinners were held in Hotel Reich and at the Carver Community Center on Tuscaloosa Avenue.

The contract for building the school was awarded to the N. A. Pearce Construction Company of Gadsden for \$53,057.

The bid calls for the construction of one unit composed of four separate rooms. One of these rooms will be used for a chapel, two rooms for classes and the fourth will be made into living quarters for the pastor.

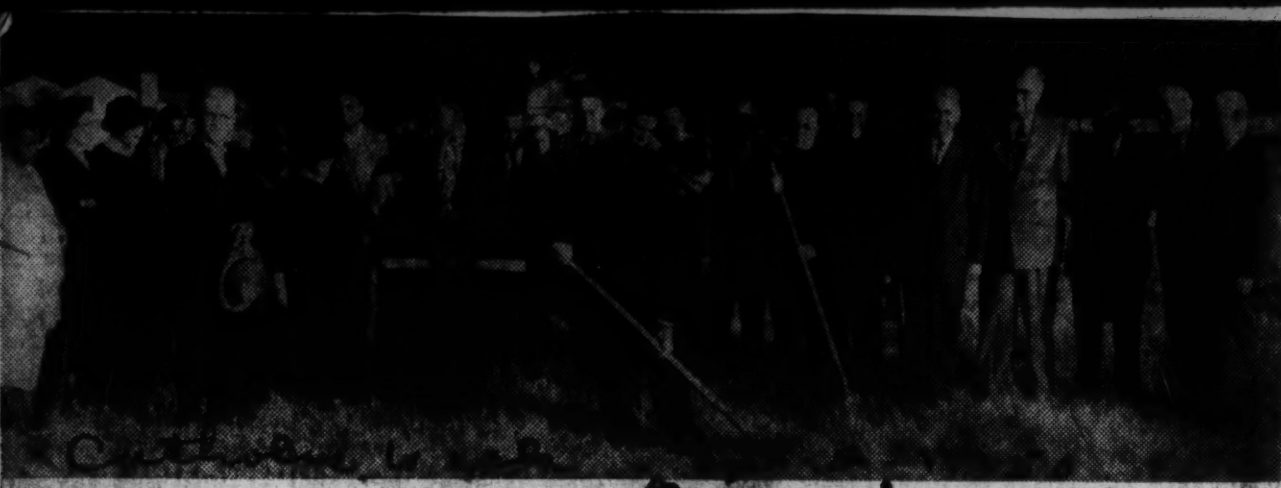
The future plans for the school will include the addition of a rectory, church, convent, school cafeteria and auditorium, and eight class rooms. Overall cost of these buildings is estimated at more than \$150,000.

The school will be known as the Blessed Martin Catholic School for

Catholic Negroes To Erect Church

Hampton, Va.,—Ground breaking ceremonies for a chapel to be erected by Catholic Negroes in this area were held here January 29. The chapel will bear the name of Blessed Martin de Porres, saintly Negro lay brother who may soon be declared a saint by the Catholic Church.

Father Joseph C. Otterbein, C. S. S. R., Assistant pastor of St. Alphonsus Church, Newport News, is in charge of the work.

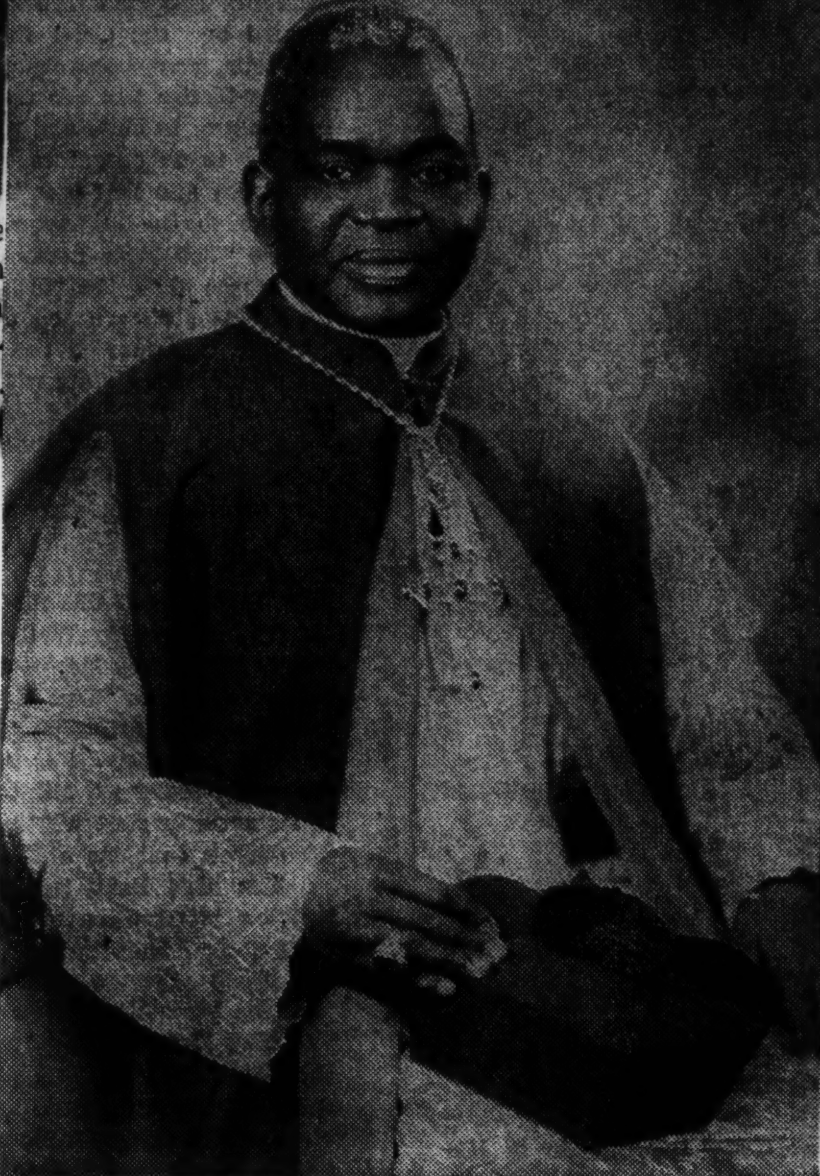


CEREMONIES AT NEW NEGRO SCHOOL—Ground breaking ceremonies at the Blessed Martin Catholic School for Negroes on North Eighth Street Monday afternoon included (left to right), N. A. Pearce contractor, the Rev. Casimir Cichanowicz with shovel, the Rev. Cecil Gill, Hubert Stringer, the Very Rev. Normand Lambert, mission procurator, the Rev. James B. Wathen, Mayor Herbert Meighan, Lt. Gov. J. C. Inzer, D. C. Wadsworth, Curtis DeLamar and C. A. Donehoo. (Gadsden Engraving Photo)

African Catholic Bishop

August 3-17-58

Winning Friends In U. S.



BISHOP JOSEPH KIWANUKA, W. F., of Uganda (Central East Africa), only native bishop of the Catholic church in Africa, who is visiting most sections of the country as guest of the White Fathers of Africa. He was consecrated 10 years ago by Pope Pius XII and is in the U. S. at express command of His Holiness.

The prelate's principal mission here is to seek funds to build a junior seminary where aspirants for the priesthood in the depths of the Dark Continent may receive clerical training. He is a direct descendant of the Martyrs of Uganda and has the only all native staffed diocese with 50 priests and 137,000 converts.

One of the foremost representatives of the Christian crusade in Africa, the Most Rev. Bishop Joseph Kiwanuka, W. F., of Uganda (Central East Africa) is entering the second month of his visit to the United States which will end in mid-April. The only native bishop of the Catholic church in Africa has an itinerary which will carry him to many parts of the country. He is gaining many friends.

Mirumba, a leader among the priests working in 14 mission stations and 17 of the king's stations and 70 brothers and 204 executed sisters. There is a population of Bishop Kiwanuka is suggesting that African students be adopted for one year's study and keep at a cost of \$100.

There are 4,000 natives in the protectorate with some 90 grammar schools and 90 high schools under the Catholic church. In the protectorate are a total of 920,000 Catholics, 450,000 Protestants and 100,000 Moslems. The Most Rev. Kiwanuka has jurisdiction over 50 native parishes.

He is the scene in the Central Africa protectorate of Great Britain. There are 900 miles from the coast where Protestant missionaries and where Protestant Bishoprics and 90 high schools under the Catholic church. In the protectorate are a total of 920,000 Catholics, 450,000 Protestants and 100,000 Moslems. The Most Rev. Kiwanuka has jurisdiction over 50 native parishes.



White Wine Messengers

This is the new church at Black Mountain, North Carolina, set in order September 9, 1949, by Pastor Alexander Gilmore. This picture was taken after an impressive service held the first Sunday in November. Standing on the top row can be seen Pastor Gilmore driving the last nail in the Church of God sign which he brought from Rock Hill. Brother and Sister Rutherford are holding the flags and with them are E. A. Williams from Canton and Mr. Nabor, a friend to the church. Second row, standing: Sisters E. A. Williams and Pearl Gibson of Canton; Sister Eliza Gilmore, pas-

Cause and Effect.

tor's wife; Sister Gardner, W. M. B. leader; Sister Flack, treasurer; Sister Nabor, clerk. Sister Rutherford and members are turning over this beautiful property to the Church of God over which M. A. Tomlinson is General Overseer. Next is Sister Forrester, pastor of the Canton church and Sisters Conley and Baxter of the Canton congregation. Seated are six members from the Biltmore church near Asheville, N. C. Kneeling are the children of the Canton and Black Mountain saints. —Alexander Gilmore.

Kansas City Welcomes CME's; May Vote On Bishops This Week

Bishops Bell And

Hamlett Highly

Active At Meet

BY C. E. CHAPMAN
KANSAS CITY, Mo. — (ANB) —

The 22nd session of the General Conference of the C. M. E. Church got under way here last week with the Jamison Temple C. M. E. Church as host. The St. Stephens Baptist church, Truman Road and the Paseo, is where the sessions are being held. More than 3500 visitors from all sections of the country are in attendance here.

With six of the seven active bishops present, the conference began Wednesday morning with Bishop Randall A. Carter, senior of the bench, in charge. Representing 350,000 members of the Colored Methodist Episcopal Church, embracing 42 annual conferences, 458 delegates participated in the opening session. In addition to Bishop Carter, there were five other bishops present.

The quadrennial session, scheduled to be here for two weeks, was opened by Bishop R. A. Carter, 83-year-old senior of the bench, who led the opening hymn. Bishop J. A. Hamlett of the Second Episcopal district, was much in evidence at the opening session. Bishop Carter presided at the opening worship service, despite his advanced years and somewhat weakened condition. He was assisted by Bishop J. A. Hamlett of the Second Episcopal district. The other bishops participating in the opening exercises were Bishops H. P. Porter, Louisville, Ky.; W. Y. Bell, Cordele, Ga.; Luther Stewart, Hopkinsville, Ky.; and F. L. Lewis, Shreveport, La. Bishop J. A. Moore, of the Fourth Episcopal district, was absent because of severe illness which has kept him from active work since last fall.

The opening sermon at the general conference was delivered by Bishop W. Y. Bell who advocated that it should be inadvisable to increase the number of bishops. He stressed that laymen should occupy a strategic position in the life of the church and declared it was possible for them to "release the potency in our ministry that may save our society from the catastrophic deluge and chaos that threaten us."

He added that the church is caught between the twin powers of money and politics and that the church must find "a way back to Pentecost."

458 ENROLLED

Bishop D. Ormonde Walker of the AME Church spoke at the end of the opening session following the administration of Communion. Dr. W. A. Bell, secretary of the 1946 General conference, called the roll of delegates, and there was found to be an enrollment of 458 elected to this general conference. On the motion of Dr. J. B. Boyd of Memphis, Dr. Bell was reelected secretary of the conference. His assistants are Dr. Lane C. Cleaves, Los Angeles; A. N. Willis, Memphis; N. K. Kimball, Cordele, Ga. and Mrs. Malxie Harris Craig, Detroit. Miss Lucile Bluford, Kansas City Mo.; Dr. E. P. Murchison, Chicago; James A. Hamlett, Jr., Kansas City Kan., and Dr. C. E. Chapman, Kansas City, Mo., were elected as members of the repertorial staff.

The reports of the bishops and several general officers covering their fields of activity during the quadrennium were listened to with rapt attention. Widespread interest was manifested in the growth and development of the church on the Pacific coast where Bishop F. L. Lewis presides. This report showed an increase of more than 400 per cent. Bishop R. A. Carter made a huge report which showed that the five annual conferences in Texas as already had reported the 1950 general claims and had a huge sum for expansion purposes. The reports by Bishops J. A. Hamlett, H. P. Porter, W. Y. Bell and Luther Stewart likewise were highly commended for activities during the quadrennium.

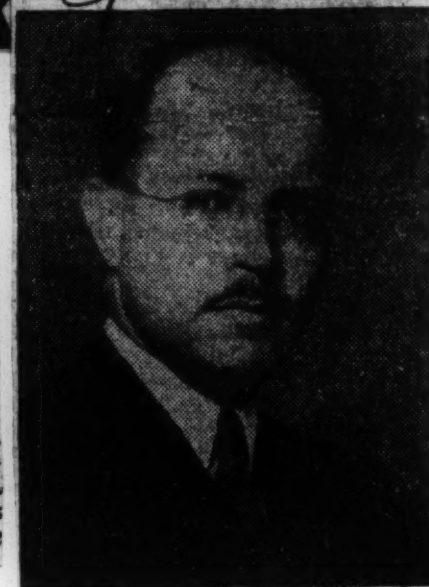
ACTION ON BISHOPS

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been mentioned as aspirants for the bishopric. It is likely that a report will be made by May 10 or 11 as to whether there will be any further retirements and likewise election of new bishops.

Bishop F. L. Lewis delivered the Sunday conference sermon to more than three thousand people. He warned against the church playing lightly with the people's loyalty and affection. The audience was greatly swayed by the mastery of his sermon. Several Kansas City churches were honored with the visiting bishops as guest speakers. Bishop H. P. Porter delivered the morning sermon at Jamison Temple C. M. E. church and Bishop W. Y. Bell was guest minister at Grand Avenue Temple (Methodist.)

CME's Name Womack, Doyle Bishops At General Conference In Kansas City



DR. BERTRAM W. DOYLE
NEWLY ELECTED BISHOPS
OF THE C. M. E. CHURCH

Rev. Arthur W. Womack, former pastor of Collins Chapel C. M. E. Church, and widely known for his campaign to build a greater Collins Chapel Connectional Hospital, was one of two bishops elected during the General Conference of the Colored Methodist Episcopal Church in Kansas City, Mo. Dean Bertram W. Doyle, of Louisville Municipal College, Ky., who had served as Secretary of Education, was the other bishop named.

Election of the two bishops from a field of more than forty candidates highlighted the General Conference which was hailed as one of the most largely attended and harmonious in the history of the Connection. Bishop Doyle was elected on the first ballot during a late session Thursday evening, May 11. Bishop Womack, who had pastored in Dayton, Ohio during the past four years, was named on the 3rd ballot.

Decision to elect bishops at this conference was made by the body after it convened. There was strong sentiment to pass over the election until 1954. Death of two bishops since the last quadrennial session, however, prompted the decision. Bishop Young and Russell passed during the interim between the two conferences.

Other General Officers elected or reelected were Rev. J. B. Boyd, of Memphis, reelected to succeed himself as Secretary of the department of superannuated Preachers, Widows, and Orphans; Rev. E. P. Murchison, of Chicago, reelected Editor of the Christian Index; G. H. Carter, reelected Publishing Agent with headquarters in Jackson, Tenn.; Rev. B. J. Smith of Chicago, elected secretary of Religious Education; E. P. Woods, of North Carolina, elected Editor of the Eastern Index, succeeding Rev. L. T. Jones, former pastor of Collins Chapel; J. A. Hamlett, Jr., of Kansas City, Kansas, elected Editor of the Western Index; Mrs. R. T. Hollis of Texas, reelected Connectional President of the Woman's Department; Rev. J. C. Clough of St. Louis, Mo., former pastor of Greenwood C. M. E. Church, elected to Judiciary Court. Rev. J. L. Tolbert was elected General Secretary of the Evange-



DR. ARTHUR W. WOMACK
listic Department to succeed the Late Rev. J. D. Hudson, who passed at his Augusta, Georgia home during the conference.
Rev. B. F. Harris, pastor of Rock of Ages CME Church and long-time leaders in local C. M. E. circles was named to the General Board.

Over 3,500 Delegates, Visitors Attend CME General Conference

BY C. E. CHAPMAN

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Bishop F. L. Lewis delivered the Sunday conference sermon to more

than three thousand people. He warned against the church playing lightly with the people's loyalty and affection. The audience was greatly swayed by the mastery of his sermon. Several Kansas City churches were honored with the visiting bishops as guest speakers. Bishop H. B. Porter delivered the morning sermon at Jamison Temple C. M. E. church and Bishop W. Y. Bell was guest minister at Grand Avenue Temple (Methodist).

Womack And Doyle Voted Episcopal Honors By Group

KANSAS CITY — (SNS) — The quadrennial conference of the Colored Methodist Episcopal church which opened here Wednesday, May 3, ended here Monday afternoon with the election of two new bishops.

The Rev. A. W. Womack, of Dayton, Ohio and Dr. Bertram W. Doyle, dean of the Louisville Municipal College.

Bishop Womack has come up through the ranks of the ministry, having served pastorates in the South, East and North. He is a graduate of Paine College, Augusta and until his appointment to the Church in Dayton, he was a beloved minister in Memphis, Tennessee.

Bishop Doyle, a graduate of Wiley College, is a Phi Beta Kappa graduate of Ohio Wesleyan University and has earned the Ph. D. degree from the University of Chicago. Since 1942, Bishop Doyle has been the head of the Louisville Municipal College and throughout his teaching career, embracing teaching positions at Claflin College, Orangeburg, S. C.; Clark College, Atlanta; Paine College, Augusta, and Fisk University, at Nashville, Tenn. In each instance Dean Doyle served as pastorate along with his service as teacher.

Other action taken during the two weeks' conclave, include the unanimous re-election of Dr. G. H. Carter, Publishing Agent; the election of Dr. B. Julian Smith, formerly director of Religious Education of the church, to the newly created position of Christian Education.

For the first time in its long history, the conference voted the full emancipation of women following the plea of Mrs. R. T. Holley, and voted the issuance of licenses and

ordination of women to the Christian ministry, on an equal footing with men.

Ordination services for the new bishops were conducted Sunday afternoon with Bishop R. A. Carter, Senior Bishop of Chicago, officiating. No retirements for ailing bishops were voted by the general convocation delegates.

Delegates Of 2 Others Save Seats

KANSAS CITY, Mo.—The General Conference of the Colored Methodist Episcopal Church elected two bishops and retired none at the first of two sessions last weekend.

Elected on the first ballot was Dr. Bertram W. Doyle, executive dean of Louisville Municipal College and secretary of the department of education of the CME Church.

Dr. Doyle who led a field of 44 candidates for the bishopric with a vote of 236 votes nine over the required number, was for twelve years a professor at Fisk university at Nashville.

Also elected was the Rev. Arthur W. Womack, pastor of St. Phillips Temple CME church in Dayton, Ohio, on the third ballot. He defeated Dr. B. Julian Smith, who ran ahead of him on the first ballot 189 to 109. The second ballot was ruled irregular and was disregarded and Dr. Womack forged ahead on the third 216 to 180.

Saved from retirement by a vote of 265 to 191 were Bishop Randall A. Carter, the 83-year-old Texas prelate, and Bishop J. H. Moore of Memphis who is seriously ill. They are to remain on the active roster list for another four years.

The general officers elected at the conference were: G. H. Carter, Jackson, Tenn., publishing agent; F. T. Jeans, Jackson, Tenn., financial secretary; Dr. W. F. Martin, superintendent of Collins Chapel Hospital, Memphis, Tenn.; J. L. Talbert, New Albany, Miss., general secretary of Evangelism; B. Julian Smith of Chicago, secretary of Christian education; E. P. Murchison, editor Christian Index; J. C. Allen, Gary, secretary of Kingdom Extension; J. B. Boyd, of Memphis, secretary of conference claimants; W. L. Graham, Augusta, Ga.; secretary of lay activities; E. T. Woods of Winston Salem, N. C., editor of Eastern Index; James A. Hamlet, Jr., editor Western Index.

The conference merged the public relations department and Christian Index, and the departments

of education and religious education have been combined to be known as the department of Christian education. The question of the bishops' salaries was to be determined at the May 15 session.

C. M. E. CHURCH HOLDS GENERAL CONFERENCE IN KANSAS CITY

Reports Show Membership of Denomination Increased on West Coast PARLEY PONDER'S INCREASE OF BISHOPS

(By C. E. Chapman)

KANSAS CITY, Mo. — (ANP) — The 22nd session of the General Conference of the C. M. E. church got under way here Wednesday morning with the Jamison Temple C. M. E. church as host. The St. Stephens Baptist church, Truman Road and the Paseo, is where the sessions are being held. More than 3500 visitors from all sections of the country are in attendance here.

With six of the seven active bishops present, the conference began Wednesday morning with Bishop Randall A. Carter, senior of the bench, in charge. Representing 350,000 members of the Colored Methodist Episcopal church, embracing 42 annual conferences, 458 delegates participated in the opening session. In addition to Bishop Carter, there were five other bishops present.

The quadrennial session, scheduled to be here for two weeks, was opened by Bishop R. A. Carter, 83-year-old senior of the bench, who led the opening hymn. Bishop J. A. Hamlet of the Second Episcopal district, was much in evidence at the opening session. Bishop Carter presided at the opening worship service, despite his advanced years and somewhat weakened condition. He was assisted by Bishop J. A. Hamlet of the Second Episcopal district. The other bishops participating in the opening exercises were: Bishops H. P. Porter, Louisville, Ky.; W. Y. Bell, Cordale, Ga.; Luther Stewart, Hopkinsville, Ky.; and F. L. Lewis, Saratoga, La. Bishop J. H. Moore of the Fourth Episcopal district was absent because of severe illness which has kept him from active work since last fall.

The opening sermon at the general conference was delivered by Bishop W. Y. Bell who advocated that it would be inadvisable to increase the number of bishops. He

Dr. John L. Tolbert. Music was furnished by the combined choirs of St. Stephens Baptist church. Following the Welcome address, a reception was held at the Paseo branch of the YWCA which was attended by several hundred delegates and visitors.

The reports of the bishops and several general officers covering their fields of activity during the quadrennium were listed to with rapt attention. Widespread interest was manifested in the growth and development of the church on the Pacific coast where Bishop F. L. Lewis presides. This

report showed an increase of more than 400 per cent. Bishop R. A. Carter made a huge report which showed that the Southeast Missourian and Illinois and the five annual conferences in Texas had reported the 1950 general claims ready and had a huge sum for expansion purposes. The reports by Bishops J. A. Hamlett, H. P. Porter, W. Y. Bell and Luther Stewart likewise were highly commended for activities during the quadrennium.

Action On Bishops

Widespread interest is attached to what action the general church may take in regard to whether there will be any bishops elected by this conference. Numerous re-

Enrollment Reaches 458

Bishop D. Ormonde Walker of the AME church spoke at the end of the opening session following the administration of Communion. Dr. W. A. Bell, secretary of the 1946 General conference, called the roll of delegates, and there was found to be an enrollment of 458 elected to this general conference. On the motion of Dr. J. B. Boyd of Memphis, Dr. Bell was re-elected secretary of the conference. His assistants are Dr. L. C. Cleaves, Los Angeles; Dr. J. Willis, Memphis; Dr. N. E. Kimball, Cordale, Ga.; and Mrs. Maxine Harris, Craig, Detroit. Miss Lucile Blueford, Kansas City, Mo.; Dr. E. P. Murchison, Chicago; James A. Hamlett Jr., Kansas City, Kan.; and Dr. C. E. Chapman, Kansas City, Mo., were elected as members of the repertorial staff.

The welcome program, presided over by Dr. N. H. Humphrey, was held Wednesday night. Appearing were Alonzo Frazer, Mrs. C. E. Chapman, James A. Hamlett Jr., Earl D. Thomas, William G. Schmiedered, and Rev. John W. Williams, pastor of Stephens Baptist church. Responses were made by Bishop James A. Hamlett and

CME's Elect 2 New Bishops

Doyle and Womack

Elevated to Posts

KANSAS CITY, Mo. — Dr. Bertram W. Doyle of Louisville, Ky., and the Rev. Arthur W. Womack of Dayton, Ohio, were elected bishops at the CME General Conference, Thursday night.

Consecration services for the two new bishops were held Sunday morning at the St. Stephen Baptist Church, where the General Conference sessions were held. The two new bishops were elected from a field of 44 candidates. Dr. Doyle was named on the first ballot, receiving 236 votes. The Rev. Mr. Womack won with 216 votes on the third ballot after trailing his closet rival, Dr. B. Julian Smith, on the first two ballots.

Won't Retire Bishops

Bishop Doyle is executive dean of Louisville Municipal College and secretary of the department of education in the CME Church. For 12 years he was a professor at Fisk University.

ports have been made calling attention to the fact that "no more bishops are needed." However, informed sources state that "much depends upon whether there be retirement of any bishops at this session of the general conference. Already, there have been two deaths among the bishops, C. L. Russell and Roy L. Young, and likewise the illness of others." Some 20 or more persons have been mentioned as aspirants for the bishopric. It is likely that a report will be made by May 10 or 11 as to whether there will be any further retirement and likewise election of new bishops.

The host church presented an outstanding musical program Friday night which was largely attended. The chorus of over 200

CME College Of Bishops Meet In St. Louis, Mo.

MEMPHIS, Tenn. (SNS) — For this purpose 1945 colored and white citizens subscribed (\$400, ST. LOUIS, Mo. — Lane Taber-000.00) and paid cash almost three hundred thousand (\$300,000.00) grew, pastor, was the host to the College of reported interest has accrued to the Bishops of the CME Church last amount of ten thousand (\$10,000.00) week since its general conference dollars. The institution is to be a last May. In attendance were 150 bed hospital, training school for Bishops R. A. Carter Senior of the nurses and inturns. *Atlanta, Ga* denomination, Henry P. Porter, The College hails with deepest president of the College and Luther concern the chaotic conditions of Stewart, secretary. Others present the world. The restlessness of were Bishops W. Y. Bell, of So. humanity and its seeming desire to Boston, F. L. Lewis, of Shreveport La.; and the recently elected self. We interpret it as the fulfillment of Scripture and urge the Bishops, Bishops B. W. Boyle of Nashville, Tenn.; and Arthur W. membership to a closer walk with Womack, of Indiana and Ga. Due God, loyalty to the country and to illness and other conditions teachings of Christ, which are the Bishops C. H. Phillips, Bishop panacea for the world's conditions. Emeritus of Cleveland, Ohio, J. Arthur Hamlett of Kansas City, and J. H. Moore, of Memphis were absent.

Bishop Luther Stewart delivered the annual sermon and about 500 were given Holy Communion. General officers present were Drs. E. P. Muchison, Editor Christian Index; E. T. Wood, Editor Eastern Index; G. H. Carter, Publishing agent; C. A. Kirkindall newly elected president of Lane College; Former dean P. R. Shy, and Prof. F. J. Joans, secretary of finance, of Jackson, Tenn. Drs. J. B. Boyd and Dr. W. S. Martin, Supt. Collins Chapel Hospital; Memphis, Tenn. Chief Justus Judiciary Court, A. Hank of Ala. secretary; Atty. J. B. Prather, Atlanta, Ga. president Wm. Frazier, Mississippi Industrial College, Holly Springs, Miss.; J. A. Johnson, President Phillips, School of Theology, Jackson, Tenn.; J. Claude Allen, Secretary, Kingdom Extension, Carl, Ind.; J. L. Tolbert, Secretary, Evangelism, Miss. Prof. Graham, Secretary, Lay Activities, August, Ga.; and Editor J. Arthur Hamlett Jr., Kansas City, Kansas. Others present were Revs. J. B. Bullock, Dallas, Texas, C. L. Finch, Louisville, Ky., and T. Tellington. Dr. and Mrs. H. W. Evans, Mrs. R. A. Carter of Chicago Mrs. Bertman W. Boyle, Nashville, Tenn., and Rev. N. W. Humphreys, President Ministers and Layman's Council and J. C. Anderson of Louisiana.

Friday 8-11-52
Looking forward to organic union between churches to collaborate over the matter a commission was appointed. Chairman for the Con-
fessional Boards were appointed.

Steps were taken to provide balance of one hundred thousand (\$100,000.00) dollars for the expansion of Collins Chapel Con-
fessional Hospital at Memphis, Tenn.

New York Church Uses Negro Minister After 125 Years

NEW YORK—(ANP)—The Community Church of New York at a meeting of the congregation elected a Negro to its ministerial staff in its 125 year history.

Members voted the Rev. Maurice A. Dawkins, 28, minister. He will take charge of adult, youth, and children's educational work of the church as well as its organizational activities.

Rev. Dawkins, a graduate of Columbia University, is completing work for his master's degree at Union Theological Seminary and Teachers College.

The Community Church for many years has had an interracial congregation and also has had Negroes on its board of trustees and other committees.

Church to Install Negro As Assistant to Minister



The Rev. Maurice A. Dawkins
Layman

Brotherhood Sunday, which will be observed throughout the nation tomorrow, will be celebrated at the Community Church

of New York, 40 East Thirty-fifth Street, with the installing who gave the charge to the congregation; Rabbi Julius Mark of the first Negro member of the congregation; Rabbi Julius Mark of Temple Emanu-El, who welcomed the new minister on behalf of the

religious community, and Dr. Channing H. Tobias, member of President Truman's Civil Rights Committee, who welcomed him on behalf of the "wider community." John Haynes Holmes, minister emeritus of the church, gave the charge to the new minister. The Rev. Walter Royal Jones, Jr., associate minister of the Unitarian Church of the Saviour, Brooklyn, delivered the prayer of installation, and Dominick F. Pacheco, president of the church, administered the oath of installation.

Participating in the ceremony will be Rabbi Julius Mark of Temple Emanu-El, Dr. Arthur L. Swift Jr. of Union Theological Seminary, Dr. Channing Tobias of the President's Committee on Civil Rights, Newbold Morris, the Rev. Roy Jones of the Unitarian Church of the Saviour, Brooklyn, and John Haynes Holmes, minister emeritus of Community Church.

Dawkins Pastors New York Church

NEW YORK—(NNPA)—The Rev. Maurice A. Dawkins last Sunday became the first colored person to become minister of the Community Church here in the 125-year history of the church.

The new minister was installed at a Brotherhood Sunday service last Sunday morning as minister of education of the non-denominational church which welcome persons of all faiths and races to its congregation.

The Rev. Donald Harrington, minister of the church, preached the sermon at the service, which preceded the installation ceremony.

The Rev. Mr. Harrington said Brotherhood Sunday had been chosen for the installation because of the special significance of the day set by the National Conference of Christians and Jews to focus attention on the need for greater understanding between groups of different races and faiths.

Guest speakers at the ceremony praised Community Church, with its mixed congregation and its mixed ministerial staff, as a church which practices brotherhood all year round, rather than merely paying lip service to the ideal at one service during the year.

NOTABLES SPEAK

The guest speakers were Newbold Morris, who welcomed the new minister in the name of the New York Community; Prof. Arthur L. Swift

religious community, and Dr. Channing H. Tobias, member of President Truman's Civil Rights Committee, who welcomed him on behalf of the "wider community."

John Haynes Holmes, minister emeritus of the church, gave the charge to the new minister. The Rev. Walter Royal Jones, Jr., associate minister of the Unitarian Church of the Saviour, Brooklyn, delivered the prayer of installation, and Dominick F. Pacheco, president of the church, administered the oath of installation.

The Rev. Mr. Dawkins in 1947 became director of education for the Community Church. In his new position he will have great scope and authority in conducting the church's busy schedule of classes, lectures and forums.

He studied at Union Theological Seminary and Columbia University and was religious secretary at the Harlem YMCA before he came to the Community Church.

Community Church Installs Negro

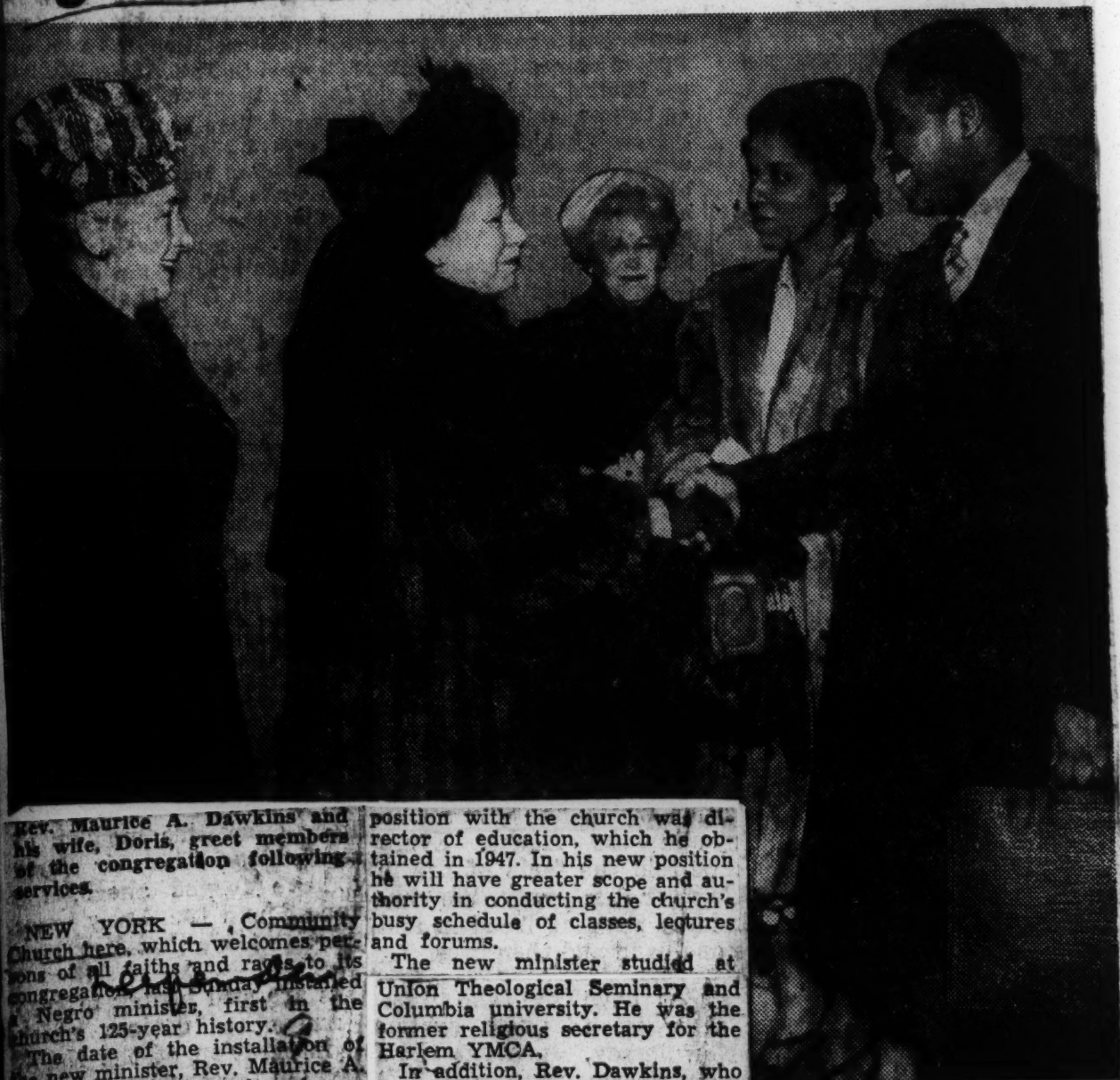
For the first time in its 125-year history, Community Church 40 E. 35th St., today has a Negro minister. In connection with the observance of Brotherhood Week.

Mr. Dawkins took over the post at the nondenominational church at a special service yesterday, Brotherhood Sunday, marking the start of the week. The church welcomes persons of all faiths and races to its congregation.

The Rev. Donald Harrington, minister of the church, said it was expected the installation would help dramatize the brotherhood project sponsored by the National Conference of Christians and Jews to forward greater understanding between groups of different faiths and religions.

Newbold Morris and other guest speakers praised the church, with its mixed congregation and ministerial staff, as one which practices brotherhood all year around.

Non-Denominational Church Installs Negro Minister On Brotherhood Day



Rev. Maurice A. Dawkins and his wife, Doris, greet members of the congregation following services.

NEW YORK — Community Church here, which welcomes persons of all faiths and races to its congregation, last Sunday installed a Negro minister, first in the church's 125-year history.

The date of the installation of the new minister, Rev. Maurice A. Dawkins, was fittingly chosen. Last Sunday was Brotherhood Day.

The ceremonies in the non-denominational church were styled "Brotherhood Sunday Services" in order "to implement the ideals of brotherhood," according to the pastor, Donald Harrington.

Guest speakers at the ceremony praised Community Church, with its mixed congregation and its mixed ministerial staff, as a church which practices brotherhood all year round, rather than merely paying lip service to the ideal at one service during the year.

Rev. Dawkins was installed as minister of education. His former

position with the church was director of education, which he obtained in 1947. In his new position he will have greater scope and authority in conducting the church's busy schedule of classes, lectures and forums.

The new minister studied at Union Theological Seminary and Columbia university. He was the former religious secretary for the Harlem YMCA.

In addition, Rev. Dawkins, who is 29 years old, served as a member of the board of the Interracial Fellowship of Greater New York and of the One World Congress, Inc.

The guest speakers at the ceremonies were Newbold Morris, who welcomed the new minister in the name of the New York community; Professor Arthur L. Swift, of Union Theological Seminary, who gave the charge to the congregation; Rabbi Julius Mark, who welcomed the new minister on behalf of the religious community, and Dr. Channing H. Tobias, Negro member of the President's Commission on Civil Rights, who

welcomed him on behalf of the "wide community."

John Haynes-Holmes, minister-emeritus of the church, "reminded" Rev. Dawkins that it was his job to help the "challenge and hope of the future overcome the terror of the past."



Dr. Channing M. Tobias (left) John Haynes
Hobbes, Rev. Hawkins and Mr. Harrington after
ceremonies in front of the church.

A Negro Pastor, Who Can't Retire, Takes Over White Connecticut Flock

Yet Race Hate Once Boiled There

By WILLIAM RUDY

Staff Writer

STAFFORDVILLE, Conn., Dec. 1.—A new pastor took over today in the little Congregational church in this northern Connecticut mill and farming community.

The Rev. Roland T. Heacock prepared to give his first sermon Sunday.

Last week a delegation of parishioners called on Mr. Heacock at his farm in the hills. They gave him a letter signed by nine persons.

It said in part: "Our sincere wish is that you will be able to accept this call of the church to service among us, as we have need of Christian leadership and pastoral guidance in the days ahead."

He Accepts

Early this week Mr. Heacock accepted and promised "to interpret that Gospel simply and plainly as I understand it in terms of our modern world and our community."

Nothing unusual, except that the Rev. Mr. Heacock is a Negro and the congregation is white.

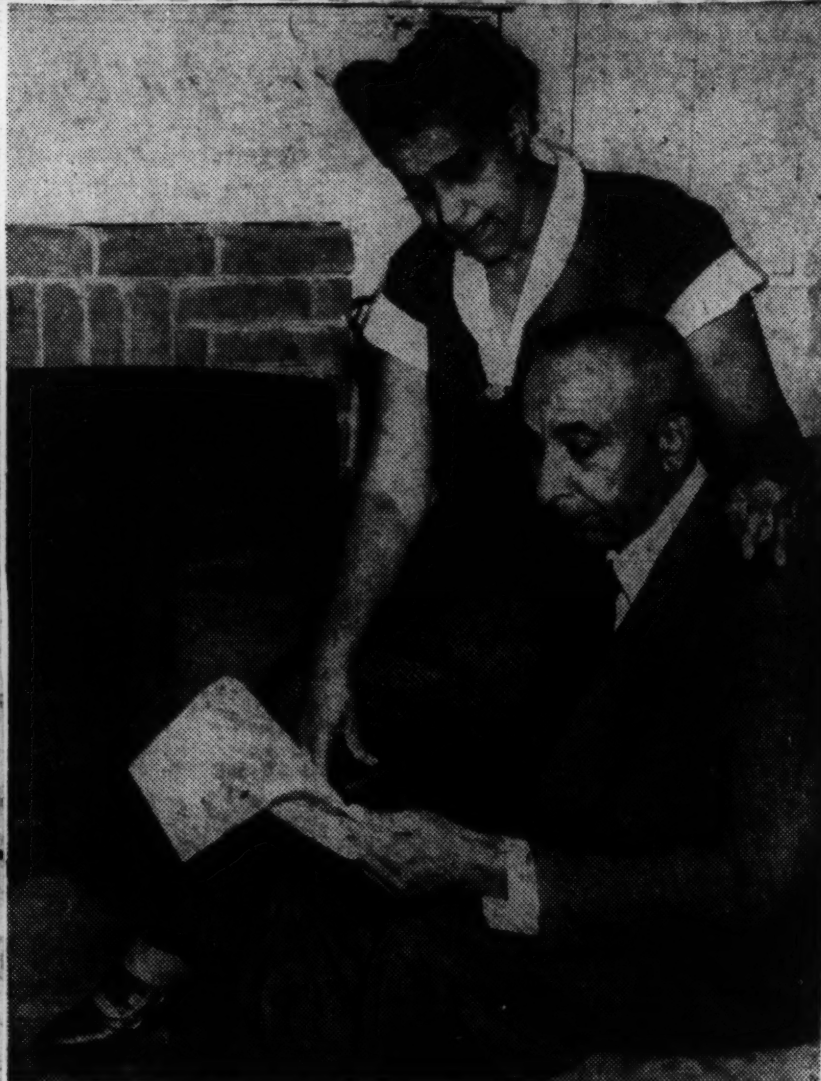
Outwardly Staffordville is a typical New England mill town. It has a core of native Yankees; dairymen and farmers, and it has Italians, Czechs and Slovaks who work in the nearby button mill and in the textile plants at Stafford Springs.

Racial Strife Recently

Little more than a decade ago feeling ran high when Jamaicans were brought in during a labor shortage to work the farms. Bitterly worded petitions were circulated. Today the community has asked a Negro to take the pulpit of its only church.

Mr. Heacock is inclined to credit two men for the change.

"There was Robert Warner," he says. The late editor of the weekly Stafford Press, he adds; "Bob Warner — that agnostic, paganistic rascal — he was my best



REV. AND MRS. ROLAND T. HEACOCK.

friend. He did everything he could. Give him credit."

Another Backer.

And Dr. Claude B. Tschummi, chairman of the Pastoral Supply Board at the Stafford Springs Church, first asked Mr. Heacock to appear as guest pastor in the bigger church.

Talk or a few minutes with Mr. Heacock and you know he is the third person whose strength of personality has helped work the change. He modestly has omitted himself.

Mr. Heacock has retired twice but he can't make it stick. He retired in 1945 when he left the Army. He had contracted glaucoma and his impaired vision

made it necessary for him to give up his work as pastor of the largest Negro church in Springfield, Mass.

With his attractive wife, Lucille, he moved to a summer cabin they owned on Stafford Lake.

Meanwhile this Connecticut-born, Yale-educated Negro had attracted the attention of the laymen of the Stafford Springs church. He was talked out of retirement to become the temporary minister.

Not until March, 1949, was Mr. Heacock permitted to retire again, this time to his present hill farm. As pastor of the Staffordville

church, Mr. Heacock anticipates a busy time, but his wife says of his retirements: "I think he was getting a little bored."

"The whole country is interested in better race relations," Mr. Heacock says. "We have a wonderful opportunity here to be a laboratory."

CHURCH SHOULD BE ASHAMED:

White Flock's Pastor Indicts Christianity

By STAFF CORRESPONDENT

STAFFORD, Conn. — A former Howard University student and Army chaplain of two world wars told members of the Staffordville Congregational Church Sunday that the Christian Church should hang its head in shame at its snobbery, racism and class consciousness.

The speaker was slim, gray haired Rev. Roland T. Heacock, 56, who was preaching his inaugural sermon to the 75-member white congregation.

Jammed With Newsmen, Visitors Except for the fact that out-of-town visitors, photographers and reporters had filled most of the 150 available seats, there was no difference between Sunday's morning service and any previous one.

"It is a sad commentary on the state of democracy and Christianity," the Rev. Mr. Heacock said, "that when an obscure, untalented colored minister takes over the pastorate of a tiny rural Connecticut church that it is big news."

"Why should it be big news?"

"Why shouldn't we, human beings, just accept one another regardless of the color of our skin or our eyes if we are decent and worthy?"

Said Same Thing in '34

What the new minister told his congregation was merely a repetition of what he has been saying all along.

Back in 1934, when he was pastor of St. John's Congregational Church, Springfield — some 25 miles away — he wrote an article in the "Southern Workman" published by Hampton Institute, in which he said:

"Abstractly, many white preachers indorse the social gospel; concretely, they dodge the color question with an adroitness that would

put an African dodger to shame. Popular sentiment says keep the colored people in his place and the preachers are right."

The Rev. Mr. Heacock is no newcomer to the Connecticut scene. He was born in Milford and after attending Howard University (class of 1921) he was graduated from the he said, "echo the sentiments of Mrs. Heacock and myself each week."

The new minister, whose Sunday topic was "The Vision and the Answer," said that many Christians believe more in the mores of men than in the precepts of God and the teachings of Jesus.

Children Students

The Heacocks are parents of three children, two girls and a boy. Don, 22, a 1949 graduate of Colgate, is a medical student at Howard University.

One daughter, Mrs. Marshall Layton, 20, is a junior in social work at Howard and the other daughter, Joan Elizabeth, 18, is a sophomore at Fisk University. Mrs. Layton's husband, also at Howard, is preparing to become a clinical psychologist.

Back in April 1948, while he was serving as interim minister at Stafford Springs, the Rev. Mr. Heacock's home burned down. All family possessions were destroyed.

Neighbors and friends rallied to the family's aid, providing and furnishing living quarters in the church parsonage and collecting over \$3,000 in cash in their behalf. It was this neighborliness which caused the Rev. Mr. Heacock to decide to remain.

Said one member of the congregation on Sunday, "He has known most of us for at least the past

five years. We don't see anything remarkable about the fact that our pastor is colored."

put an African dodger to shame. Popular sentiment says keep the colored people in his place and the preachers are right."

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Takes Over Pulpit in White Congregational Church



The Rev. Roland T. Heacock, preached his first sermon in the Staffordville Congregational Church, Stafford Conn., Sunday. Two years ago when this picture was made he was interim minister in near-by Stafford Springs Congregational Church, also a white charge. Left to right, Mrs. Heacock, Mrs. Alfred Haller, Mrs. William Warmington, wives of local industrialists, the Rev. Mr. Heacock and daughter Joan.



PASTOR WELCOMED BY WHITE PARISHIONERS. The Rev. Roland T. Heacock, former U. S. Army chaplain, was greeted by members of his all-white congregation following his first service at the Staffordville Congregational Church. The Rev. Mr. Heacock,

the first Negro to become pastor of an all-white church, expressed great surprise that his appointment had aroused such world-wide interest. He was a captain in World War II.—News Press Service



PASTOR VISITS SUNDAY SCHOOL OF ALL-WHITE CHURCH—The Rev. Roland T. Heacock is shown as he makes his initial visit to the Sunday School class in his capacity as pastor of the Staffordville, Conn., Congregational church. His first sermon was

attended by an overflow crowd of worshippers. The church members and the new pastor felt that the appointment was a normal and natural one. They are going ahead with their work, trying to disregard the spotlight of public attention that has been placed upon them.

NEGRO PASTOR GREETED BY WHITE CONGREGATION

STAFFORD, Ct., Dec. 3 (AP)—news. Why should it be big Except for a printed program, the white congregation of the Staffordville Congregational Church today greeted its new minister, the Rev. Roland T. Heacock, a Negro, without any fuss.

The 56-year-old World War II chaplain, noting a flock of strange faces, sermonized: "It is a sad commentary on the state of democracy and Christianity when an obscure, untalented Negro minister takes over the pastorate of a tiny rural Connecticut church, that it is big

church should hang its head in shame at its snobbery, racism and class consciousness . . ."

The gray-haired minister's inaugural sermon in his new post here met with approval from the 100 or so in his congregation.

The minister, who for 17 years was pastor of a large Negro parish in Springfield, Mass., has served as interim minister recently at the nearby Stafford Springs Congregational Church.

"And why, may I ask, is not the Christian religion in the forefront practicing this simple, elemental precept we so loudly proclaim the work and dignity of human personality?"

"The plain truth is, and I take this opportunity of saying so, so that reporters may report it, the plain truth is that the Christian

ANOTHER DREAM COMES TRUE AT FIRST CONGREGATIONAL

BY ALICE H. WASHINGTON

(From material compiled by Mrs. Mary B. Greenwood, church historian)

With the formal opening of the newly built organ at the First Congregational Church, this weekend, there will be marked another great milestone in the rich history of an institution which has been credited with "saving a city."

Bruce Barton, eminent journalist of the early 1900's, writing for Boston publications, gave this name to the church in an article later reprinted and entitled "The Church that Saved a City — How Atlanta Saved Itself After the Race Riots."

Old timers in Atlanta, in recalling the terrible race riots of 1906, will remember one outstanding figure to whom has been credited much of the success in working out an amicable solution to end three days of terror. This man, Henry Hugh Proctor, first Negro pastor of the First Church, fearlessly walked the streets, speaking to all groups and classes of people, rich and poor, white and colored — seeking an end to the hostilities.

To the hundreds of Negro citizens (population 51,092), who at the time felt that Atlanta no longer was a place of opportunity for them, Proctor declared, according to Barton's report:

"Now's our chance to show them the stuff we're made of — that we're real men, not grown up children they want to believe us. Let's show them the men we are. Let's begin by erecting a church such as has never been erected by colored men before, an institutional church embodying all that is most modern and approved in church work. Let that be our answer to the riot; and let's begin now."

So, as Barton's story continues, there rose out of the havoc of the riot this monument to the courage and manhood of a people, a vice still but by no means small, following the earthquake and the fire.

COOPERATIVE SPIRIT

The reaction of this Atlanta riot in 1906 was a great impetus in bringing about the cooperative spirit necessary to secure funds — for members of the church, colored and white citizens of Atlanta and friends over the country rallied to the institution which was later to serve as birthplace for the

Inter-racial Commission, the Spotts School, from which grew Atlanta University, the first public library for Negroes in the city (3,000 volumes), a working group which remained in operation until the YWCA became firmly entrenched, the Wayside Pulpit which offered inspiring words to the wayfarer.

MEMORIAL GIFTS

From all sides came stained glass memorial widows. Dr. Moses Amos, first Negro druggist in Georgia presented the memorial pulpit, still in use, Booker T. Washington who turned the first earth for the new building was instrumental in securing about one half the cost of the organ as a gift from Andrew Carnegie.

This organ built by John Brown of Wilmington, Delaware with pipes by Anton Gottfried, dean of American pipe builders, was opened Feb. 15, 1909 with an elaborate concert by William Bush, who then bore the title "greatest living colored organist." This observance had followed formal opening of the new church, January 22, 1909, and a series of services dedicating the new building to God and the service of mankind. As added interest, one wall from the old edifice was retained, the new building added onto it. So great was interest in the church until three presidents, Taft, "Teddy" Roosevelt and Coolidge visited it to offer personal congratulations on its effectiveness.

At the time Mrs. Louise Carnegie wife of the philanthropist, moved by the church's resolutions acknowledging the beneficent gift, wrote expressing her appreciation and "to say how much I value this evidence of your keen appreciation of my husband."

With the passing of time the church had only three organists in 26 years, the last, Mrs. Mildred Greenwood Hall (1921-1933), followed by Graham Jackson who assumed the positions of choirmaster-organist.

Jackson, the favorite musician of the late President Franklin D. Roosevelt has followed the faithfulness of other organists, and continued to add beauty to the services through the ministry of music.

Today, 1950, a two manual organ, using the original, irreplaceable pipes has been rebuilt by William D. Manley, of Atlanta. It is equipped with chimes, a gift of Graham Jackson, in memory of his mother; stationed in a modern choir stand — designed for his church by A. Victor Jett and built as a gift of love by Robert Simon. Just as in 1909, members and friends have co-operatively rallied to make the dream possible.

ORGAN OFFICIAL OPENING

As a feature of the opening organ concert tonight, Mr. Jackson will play two original compositions "Stone Mountain" and "Chime Reveries," both dedicated to his mother, and included on the program will be compositions of Charles Sheldon, Bach and others.

Continuing the dedicatory service will be the formal dedication on Sunday at the eleven o'clock service after which the Third Fellowship Dinner will be served to all members and visiting friends in the Sunday School room, immediately following the morning worship hour.

First Negro To Attain High Post

Congregationalists throughout Chicago this week hailed the election of Dr. Arthur D. Gray as chairman of the executive committee of the General Council of Congregational Christian Churches.

The 43-year-old pastor of the Church of the Good Shepherd, 5700 Prairie ave., was named head of the executive committee last week at the 10th session of the General Council in Cleveland, Ohio.

Selection of Dr. Gray marks the first time in the church's history that a Negro has been named to this top-ranking position.

The committee which he heads will run affairs of the General Council between now and the next biennial session.

Rev. Gray came to Chicago in June, 1944, from the Plymouth

Congregational church in Washington, D. C. He was born in Sheffield, La., and educated at Talladega college and the Chicago Theological Seminary.

Since he succeeded Dr. Harold Kingsley as pastor of the Church of the Good Shepherd, Dr. Gray has become active in civic and community work in Chicago. He is a member of the Illinois Interracial Commission and the board of directors of Parkway Community House. He was formerly an official of the local branch of the NAACP.

Commenting on Dr. Gray's pastorate Wednesday, a trustee of the congregation said:

"Since Dr. Gray came to the Church of the Good Shepherd in 1944, the membership has increased from 1,050 to 1,800, and the church's debt of \$25,000 has been



DR. ARTHUR D. GRAY

paid off. The church is now self-supporting."

Three outstanding yearly events sponsored by the church are Men's Day, Women's Day and the Easter Sunday tea. The Church of the Good Shepherd is widely known for its promotion of cultural activities.

White Flock Hires Negro Pastor

By the United Press. STAFFORD SPRINGS, Conn., Nov. 29. — A retired Negro minister, Rev. Roland T. Heacock, today became the pastor of Staffordville Congregational Church at the request of its white congregation.

Negro Minister To Have White Congregation

Ex-Army Chaplain Accepts
Pastorate in a 'Typical
Small New England Town'

Special to the Herald Tribune. STAFFORDVILLE, Conn., Nov. 29. — A Negro minister revealed today that he has accepted the pastorate of the Staffordville Congregational Church at the request of its white congregation.

He is the Rev. Roland T. Heacock, fifty-six, former Army chaplain who retired from the service because of approaching blindness and later regained the sight of one eye by an operation.

The congregation consists of about seventy-five souls in a community of less than 1,000 population.

Not the First Time

The new pastorate will not be Mr. Heacock's first experience with white congregations. In January, 1948, he was invited to preach in the First Congregational Church of Stafford Springs, a mile and a half south of here, when the minister resigned. He remained at that church as temporary pastor until a permanent successor was appointed in March, 1949.

Dr. Heacock is also chaplain of the Strazza-Toloni Post of the American Legion at Stafford Springs. Formerly he was for seventeen years pastor of St. John's Church in Springfield, Mass., one of the principal Negro Congregational Churches in New England.

Had Planned Retirement

Dr. Heacock thought his retirement was permanent until he received the call from the Staffordville Church when his predecessor there, the Rev. Arthur W. Childs, was transferred to the Eastport (Conn.) Congregational Church.

Dr. Heacock described Staffordville as "a typical small New England town, with some Yankees, some Czechs, Poles, and Italians." He said his was the only Protestant church in town, and numbered some of the Italian residents among its members. "The Czechs

are Lutheran, but I intend to get them into my church, too," he said. A button mill and a belt factory provide employment, while others of the congregation are farmers and summer residents.

Congregationalists Elect Negro

CLEVELAND — (ANP) — Democracy was made a living axiom of the Congregational Churches last week at its tenth biennial General Conference when a Negro was elected to head the executive committee and 2,100 delegates passed a resolution denouncing bias and segregation.

Dr. Charles D. Gray, pastor, Church of Good Shepherd in Chicago, was elected chairman of the church's executive committee. In this office the Rev. Mr. Gray, 43, will head the group that will run the Congregational Church until its next biennial meeting in 1952.

A native of Sheffield, La., Dr. Gray is the first Negro to hold this position in the Congregational Church. He is a graduate of the University of Chicago and the Chicago Theological Seminary.

He replaces the Rev. Dr. Philip G. Scott, pastor, Westmoreland Congregational Church, Washington, D. C.

On the civil rights front, the Congregationalists passed their own churches for "an intensified effort to reach the goal of non-segregated church life."

They passed a resolution which said in part:

"We renounce the pattern of segregation in race relations as unnecessary and undesirable and a violation of the gospel of love and human brotherhood."

Negro Pastor Assails Bias in White Church

STAFFORD, Conn., Dec. 3 (AP). — The white congregation of the Staffordville Congregational Church today greeted its new minister, the Rev. Roland T. Heacock, a Negro, without any fuss.

But the 56-year-old World War II chaplain, noting a number of strange faces, sermonized:

"It is a sad commentary on the state of democracy and Christianity that when an obscure, untalented Negro minister takes over the pastorate of a tiny rural Connecticut Church, it is big news."

Why should it be big news?

"Why shouldn't we human beings just accept one another, regardless of the color of our skin or our eyes? We are decent and worthy?"

"And why, may I ask, is not the Christian religion in the forefront practicing this simple, elemental precept we so loudly proclaim the work and dignity of human personality?"

"The plain truth is, and I take this opportunity of saying so, so that reporters may report it, the plain truth is that the Christian church should hang its head in shame at its snobbery, racism and class consciousness."

The pulpit was surrounded by vases of flowers and flags. The congregation looked on seriously as photographers took pictures of the minister, who for 17 years was pastor of a large Negro parish in Springfield, Mass., and served as interim minister recently at the nearby Stafford Springs Congregational Church.

Mr. Heacock's subject was "The Vision and the Answer."

PARISH WELCOMES NEGRO AS PASTOR

'Why Should It Be Big News?'

Asks R. T. Heacock, Minister

at Connecticut Church

STAFFORD, Conn., Dec. 3 (AP). — Except for a printed program, the white congregation of the Staffordville Congregational Church today greeted its new minister, the Rev. Roland T. Heacock, a Negro, without any fuss.

But the 56-year-old World War II chaplain, noting a number of strange faces, commented:

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"Why shouldn't we, human beings, just accept one another regardless of the color of our skin or our eyes, if we are decent and worthy?"

"And why, may I ask, is not the Christian religion in the forefront, practicing this simple, elemental precept we so loudly proclaim, the worth and dignity of human personality?"

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this opportunity of saying so, so that reporters may report it, the plain truth is that the Christian church should hang its head in shame at its snobbery, racism and class-consciousness."

The slender, gray-haired minister's inaugural sermon met with approval from the 100 or so in his congregation. The Rev. Dr. Heacock spoke from the pulpit, surrounded by vases of flowers and flags and fronted by a gold cross and lighted candles.

The congregation looked on seriously as photographers took pictures of the minister, who for seventy-one years was pastor of a large Negro parish in Springfield, Mass., and has served as interim minister recently at the near-by Stafford Springs Congregational Church.

The service itself was described as similar to others that had been conducted in the ninety-eight-year-old "typical New England-style" church, which stands in the center of this community of 1,000 inhabitants. "Except," said one parishioner, "that today we had printed programs replace the usual mimeographed copies."

Mr. Heacock's subject was "The Vision and the Answer."

Mr. Heacock, the unanimous choice of the church officers, succeeds the Rev. Arthur Childs who resigned recently to become pastor of the Congregational Church at Hartford.

Negro Minister Starts Work at White Church

White Church Welcomes Negro Minister

Connecticut Congregation Approves First Sermon, Which Deplores Racism

STAFFORD, Conn., Dec. 3 (AP). —

Except for a printed program, the white congregation of the Staffordville Congregational Church, today greeted its new minister, the Rev. Roland T. Heacock, a Negro, without any fuss.

But, the 56-year-old World War II chaplain, noting a flock of strange faces, said in his sermon:

"It is a sad commentary on the state of democracy and Christianity that when an obscure, untalented Negro minister takes over the pastorate of a tiny rural Connecticut church, that it is big news. Why should it be big news?"

"Why shouldn't we, human beings, just accept one another regardless of the color of our skin or our eyes, if we are decent and worthy?"

"And why, may I ask, is not the Christian religion in the forefront practicing this simple, elemental precept we so loudly proclaim—the work and dignity of human personality?"

"The plain truth is, and I take

Negro Pastor—White Congregation



The Rev. Roland T. Heacock, new pastor of the Staffordville, Conn., Congregational Church, and his wife, greeting members of the parish after his first service at the church yesterday

Mr. Heacock, who for seventeen years was pastor of a large Negro parish in Springfield, Mass., and has served as interim minister recently at the near-by Stafford Springs Congregational Church, preached on "The Vision and the Answer." Last Tuesday, in accepting the call to the church, Mr. Heacock, Mrs. Ida Walbridge, eighty-two, including the oldest member, from the 100 or so in his congregation, met with approval in his inaugural sermon in his new post here.

recovering from an eye disability which had threatened to send him into retirement, expressed joy over the great honor conferred upon me."

Congregationalists Elect Negro

recovering from an eye disability which had threatened to send him into retirement, expressed joy over the great honor conferred upon me.

CLEVELAND — (AP) — Why should it be big news? "Why shouldn't we human beings just accept one another, regardless of the color of our skin or our race? We are decent and shame at its snobbery, racism and class-consciousness." The slender, gray-haired minister's inaugural sermon met with approval from the 100 or so in the congregation. The Rev. Dr. Heacock spoke from the pulpit, surrounded by vases of flowers and flags and flanked by a gold cross and lighted candles. The congregation looked on seriously as photographers took pictures of the minister, who for seven years has served as interim minister recently at the nearby Stafford Springs Congregational Church. Heacock's subject was "The Negro as Pastor." He is a graduate of the Chicago Theological Seminary. He replaces the Rev. Dr. Philip G. Scott, pastor, Westmoreland Congregational Church, Washington, D. C. On the civil rights front, the Congregationalists pushed their own effort to reach the goal of non-segregated church life. They passed a resolution which said it was the duty of the church to renounce the system of segregation in race relations as unnecessary and undesirable and a violation of the gospel of love and human brotherhood.

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Free-for-All Splits Church

Love Thy Neighbor
Sermon Not Heeded
10 FACE COURT

Several Need Arnica

After Offering Affray
By DOUGLASS HALL

Fayetteville, N.C. — After listening to a sermon on "Love Thy Neighbor," members of the Thaddis Chapel (Disciples of Christ) Church here, converted Sunday services into a free-for-all in which several persons were injured and law officers were summoned to quell the riot.

A flower vase crashed into the head of a young woman who was trying to protect my mother," a young chair struck the pianist, and a few persons were hit and any number were scratched and struck with bare hands. Some pews were trampled, several chairs destroyed, and part of the rostrum broken down.

Fight Over Collection
The row seems to have started over the offering which amounted to \$31.20. Some thought the pastor, the Rev. S. D. Brown of Warrenton, N.C., should have the money, and others thought it should be put into the church building fund.

I arrived on the scene shortly after the incident occurred; and finding blood around the altar, I was told several different stories of what happened.

It seems that George Williams, a church steward, had taken up the offering and was about to put it into the waiting hands of the pastor when objections were raised by some of the members.

Disc Jockey Embroiled
They declared that the Rev. Mr. Brown had stated from the pulpit that the "first Sunday's offering would be set aside for the building fund and the third Sunday's would be his."

William Bowser, local radio disc

jockey, members said, started an argument with Williams and tried to take the money from him by force. Bowser, according to the Rev. Mr. Brown, was recently removed from the building committee until a church conference is held.

Mrs. Pearleen Robinson, sister of Bowser, is reported to have rallied to his aid and blocked the door that led to the choir room.

It was then that pandemonium broke loose.

Other alert persons, adding to keep the matter within the church, blocked other doors and then the fight was on.

"I went up to get my mother who was getting battered around quite a bit," a young woman with a cut near her left eye told me, "and someone hit me in the side, cut my face, scratched me and bit me before I could get out."

None was able to tell just how or when the pastor left the church. "He was moving too fast to get his own automobile and got into the car of another man to summon officers," an observer said.

10 Served Warrants
"We came here today to start this New Year off right," a woman stated, as perspiration rolled off her face. "We will never build a new church as long as they give all the money to the preacher," she added.

"I gave a dollar in collection," a man stated "and I wanted it to go towards building that new church and not in the Rev. Mr. Brown's pocket."

The pastor took out warrants before Magistrate R. L. Parrish for the detention of Bowser and his sister, charging them with disturbing religious worship.

Bowser, on the other hand, took out warrants for eight persons, charging them with assault.

Case Slated for Jan. 30
The accused were listed in the sheriff's department as George Williams, Other B. Dewitt, David Elliott, Rosetta Elliott, John L. Elliott, Lacy Elliott, Jack Kelley and Bertha Coachman, all of Fayetteville.

Bowser and his sister were freed under \$400 bond each; and others were placed under \$200 bonds.

All factions appeared in Recorder's Court, Tuesday morning, and were told that the case would be heard on Jan. 30. Reasons given for delaying the trial were:

Persons are still too angry to be rational; and

It is hoped that all will get together and settle their differences

the church.

The Rev. Mr. Brown told me that he has no intention of leaving the church and that he would be in the pulpit come the next preachment day, the third Sunday in January.

Disciples of Christ Urge Abolishing Of Segregation

OKLAHOMA CITY, Oct. 14 (AP). — Delegates to the international convention of the Disciples of Christ today approved a resolution urging abolishment of racial segregation in churches of the denomination.

They adopted also a resolution urging members not to enter into marriages in which they promise to rear children as Roman Catholics.

Dr. Marvin O. Sapp, pastor of Des Moines, Iowa, was elected president. He succeeded John A. Tate of Richmond, Va.

Other officers elected were Mrs. James D. Wyker, Mount Vernon, Ohio, first vice president; D. Ray Lindley, Wilson, N. C., second vice president, and John W. Love, Washington, Pa., third vice president.

IN LILY-WHITE LEVITTOWN:

Faith Hedges on Racial Stand for New Church

By JAMES L. HICKS

NEW YORK — The Board of Domestic Missions of the Reformed Church in America declined last Thursday to state whether or not the congregation of its proposed new church to be located in Levittown would be open to colored worshippers.

The Board announced through Christian Missions that is building a new Reformed church in the lily-white city of Levittown from which colored people are barred.

The announcement said that the church site had been donated by Levitt and Sons, builders of Levittown, who originally barred colored people from the project.

The AFRO raised the question with the Christian Missions as to whether when the church was erected, colored people would be barred from attendance.

Query Called Premature

The Mission said it did not have that information and referred a reporter to the office of Dr. Richard J. Vanden Berg, executive secretary of the Domestic Missions of the Reformed Church.

A Mrs. Heusinhoeld, speaking for the board told the AFRO that she considered the question a bit premature inasmuch as the church has not yet been erected.

She said however that there are some Reformed congregations which look upon it as "contrary to policy" to have colored members in their congregation, but she also pointed out that there are many which admit them.

She cited the New Lots Reformed Church in Brooklyn and the Mott Haven Reformed Church in Manhattan as examples. At the New Lots Church, she said, there is a colored organist and the church has recently hired a paid colored worker to work among its colored members.

Avoids Answer on Policy

She added that the Reformed Church in Brewton, Ala. is open to colored members and that the

church operates a mission school for colored children. But when asked pointedly whether or not the board would permit one of its churches to bar colored people, Mrs. Heusinhoeld said she could not answer that question.

The AFRO raised the question because the announcement said that \$50,000 for the building of the church had been raised from the East 89th Street church, New York's second oldest reformed church.

The church is officially known as the "Reformed Low Dutch Church of Harlem" and was incorporated in 1860.

It also operates the Elmendorf Chapel on E. 121st St. The Reformed Church is a member of the Christian Missions which professes a policy of worship without regard to race or color.

First Negro Episcopalian Is Made Honorary Canon

By The United Press.

BUFFALO, N. Y., March 3—A precedent in the Protestant Episcopal Church's 161-year-old history was set today with the appointment of a Negro rector as an honorary canon.

The Rev. Dr. Osmond H. Brown, rector of St. Philip's Church here, was the first of his race ever to receive the high honor, conferred on Anglican clergymen for faithful or distinguished service.

The Right Rev. Lauriston L. Scaife, bishop of the Diocese of Western New York, who announced the appointment, said it resulted from Brown's "great contributions to the life of the church and the community."

The Rev. Dr. Brown has been rector of the Negro parish for twenty-six years. He is the seventh honorary canon to be appointed in his diocese.

Negro priest made honorary canon in N. Y.

BUFFALO, N. Y.—The Episcopal church named its first Negro honorary canon in the 161-year-history of the church last weekend.

He is the Rev. Dr. Osmond H. Brown, rector of St. Philip's church here the past 26 years.

The honor is conferred on Anglican clergymen for faithful or distinguished service, and the Rev. Dr. Brown is the 7th priest in his diocese to receive it.

The Rt. Rev. L. L. Scaife, bishop of the Diocese of Western New York, who announced the appointment, said it resulted from the clergyman's "great contribution to the life of the church and the community."

Episcopalians Seek to End Racial Curbs

By Martha J. Hall
Post Reporter

The 55th annual convention of the Episcopal Diocese of Washington yesterday approved of work "for the elimination of racial restrictions in our diocese and community."

Passage of a resolution approving the work of the diocesan Department of Social Relations in working toward elimination of restrictions came at the convention meeting at St. John's Church, Bethesda.

Lay and clerical delegates from the 90 parishes and congregations beat down attempts to make the resolution "less controversial" by calling for "promotion of justice and true brotherliness in race relations" instead of for "elimination of racial restrictions."

Both the Rev. Robert S. Trenbath, chairman of the department, and the Rev. Theodore O. Wedel, who presented the resolution, said they would rather have no resolution on racial relations than accept the more general wording.

Attempts to table the resolution and to refer it to a special committee were also defeated.

Mr. Trenbath, rector of Trinity Church, Piney Branch rd. and Dahlia st., applied to steps to be taken "as our Christian function" in the church and its institutions in the diocese as well as in private and Government agencies.

He said the members of the department "don't believe in revolutionary tactics" and don't expect racial restrictions to be eliminated "tomorrow or the next day," but that they do want to continue to work toward an end of restrictions.

A proposed resolution supporting the department's efforts toward establishment of home rule for the District was tabled after H. L. Rust, jr., treasurer of the diocese, said the question was largely a political one.

Delegates also passed a resolution voicing opposition to Federal aid to private and parochial schools but added that they were "not opposing all Federally-financed social service aids" to such schools.

Total Episcopal constituency in the District of Columbia is 30,187, the Rev. Carter S. Gilliss, rector

of Christ Church, 620 G st. se., reported. Of this number, he said, about 21,769 are active members.

Among the active members of the church in the District, he said, women outnumber men 3 to 2, and one-third of the active membership is composed of persons under 21.

2 Women Parishioners Spend Night In Church To Bar Negro Owners

Mon. 3-7-50 Third 'Vigilante' Breaks Her Hip

By The United Press

Chicago, Aug. 6.—Two women parishioners who kept an all-night vigil in St. Paul's Reformed Episcopal Church stood with joined arms at the door today to bar a minister and his followers who went to take possession.

There was no violence, but another woman parishioner suffered a broken hip when she ran to help those barring the door and fell.

The incident was the latest in the tangled affairs of the church, where sit-down strikes have occurred several weeks.

White Parishioners Object

A Negro minister, the Rev. Horace Hayden, and 12 of his followers marched on the church today to take possession.

Hayden's congregation tore down its own West Side church and had been meeting in a funeral parlor until, it claimed, it bought St. Paul's from its pastor, the Rev. Emanuel Emanuel.

Emanuel planned to move to another location with some of his congregation, but other white parishioners refused to budge or acknowledge the sale to the Negro group.

Mrs. Marian Wald and Mrs. Leonora Berner stayed in the church all night after Hayden announced he would attempt to take possession this Sunday. They played the organ and sang "Onward, Christian Soldiers."

When Hayden and his group approached, Mrs. Wald called: "You can't enter my church."

Police Keep Both Sides Out

At that moment Mrs. Eugene de Lohrbe went running up the street to help bar the door. She fell and broke her hip.

Hayden and his group fell back while police moved in to prevent trouble. Both sides then agreed to abide by a decree of Police Capt. Ted Cregar that neither faction should enter the church until its ownership is determined.

A parishioners' suit seeking to block the sale is awaiting a court hearing September 14.

Interracial Church Confab in Alabama

2-11-50
ANNISTON, Ala. Episcopal Church spokesmen said last week that the 119th Alabama Diocesan Conference held here two weeks ago was devoid of racial stigma. The spokesman disclosed that seven Negro delegates, two clergymen and five laymen, were at liberty to attend without "jim crow"—all meetings and services open to the almost 200 white churchmen here for the conference.

L. Oxley to Attend Preachers College

WASHINGTON

Lt. Lawrence Oxley will be among the 75 business and professional executives and leading laymen from the various parishes of the Episcopal Diocese of Washington who will meet at the College of Preachers at 1:30 p.m. Saturday, Jan. 7 for two-day training conference.

1-14-50
The conference is part of a nation-wide campaign of education which has been inaugurated by the Episcopal Church not only to get more active co-operation from all its laymen, but also to greatly enlarge its activities in Christian Education missions at home and overseas, Social Relations and other departmental work.

The church is asking for a budget of over five million dollars nationally.

Those who will attend the Washington Conference are:

Frederick A. Blumer, B. H. Burroughs, Edward C. Cox, G. Bowdoin Craighill Jr., Stephen Dorsey, E. R. Finkenstaedt, Spencer Gordon, Ernest W. Greene, Col. James S. Harbison, Lane W. Hildreth, Coleman Jennings, John Lowe, S. J. McCathrin, L. A. Oxley, Arthur Peter, Carl Pyles, A. H. Reeside, Guy Scott Jr.,

Gen. L. N. Sylvester, W. H. Talcott, Henry D. Whitney, Robert W. Wilson, Thomas M. Woodward, William E. Wright and Col. W. Dick.

'It's Wonderful'—Father Divine Owns Nothing, Yet He Rules Owners Of \$5 Million Property

PHILADELPHIA, Jan. 14—(AP) Father Divine owns nothing—yet he controls the owners of property worth \$5,000,000 or more.

What's the answer? Divine, himself, declares:

"I'm 'God'." His thousands of followers believe it and preach it. They say Father Divine brings peace, happiness, success.

Divine rides in luxurious automobiles, specially-built. He wears expensive clothes, diamonds. He lives in big houses.

But—he owns nothing. Where does the money come from?

Join the flock, one of Divine's secretaries says, and you'll find it. Become an "angel" in Divine's peace mission cult and you'll learn how the followers can buy hotels and buildings worth as much as \$1,000,000.

Outside the Divine "heavens" nobody knows details of the financial operations. Divine controls more than 300 places of business in 20 states and foreign lands, including Australia, Switzerland, England, and Canada.

New Hotel Purchased Recently more than 500 of Divine's followers bought title to the 275-room Hotel Riviera in Newark, N. J. They put up \$500,000 in \$5, \$10, and \$20 bills.

There were no checks, no bills—just bundles of currency carried in paper bags, battered valises, and trouser pockets. Divine's followers don't believe in banks. The five-foot, bald, over 70-year-old Negro religious leader says honest people don't need banks since nobody steals from honest people.

A decade ago John Lamb, Divine's white secretary, said the movement had \$15,000,000 to buy land under "certain circumstances." Lamb said of the sources of the money: "The spirit of consciousness of the presence of God is the source of all supply."

Rebellious "Angels" Rebellious "angels" have gone to court to air the mystery of Divine's treasury. They've learned nothing. Once when reporters questioned Divine—who signs himself the Rev. M. J. Divine, Ms.D., D.D.—about a \$26,000 custom-built Rolls Royce car, he replied: "Father will provide. Peace, it's wonderful."

Each "heaven" is run as an individual enterprise by the "angel" or "angels" who launch it. Twenty-one angels signed papers to acquire the 500-acre Krum Elbow estate across the Hudson River from the Franklin D. Roosevelt home in Hyde Park, N. Y. Eighty-seven figured in the \$70,000 cash purchase of Atlantic City (N. J.) Brigantine Hotel. A score combined to buy the \$300,000 Lorraine Hotel in Philadelphia.

No Legal Existence

Once a New York State Supreme Court justice told a litigant that Divine's peace mission movement had no existence in law or fact. It was, he said, merely a phrase which could not legally buy or own property.

The Divine system in effect is a share-the-work, share-the-profits setup.

It works like this: Take a dozen or a hundred people, name one "God." They pool their assets. The men contribute their wages, the women do the housework. "God" provides room, board, and clothing at wholesale prices. In a short time there's enough money to buy a building.

Divine's income is the income of his followers. Each "angel" puts in his assets and his labor. The "angel" gets his essentials of life, and spiritual satisfaction. Peace mission cultists don't drink, don't smoke, don't use makeup, don't go to movies, don't partake of any luxury. Sex is taboo, even between husband and wife.

Their pleasures: Singing and praying for Father Divine. One follower puts it this way: "It's wonderful. 'God' provides everything."

Divine Nurse

Denies Slaying

Cousins Make Charge

to Get Rich Estate

WILLED TO CULT

Father, Maid Accused

of Balking 2nd Will

By JAMES L. HICKS

NEW YORK — Defending herself and her absent leader, Father Divine against what virtually amounts to a conspiracy-to-murder charge, Patience Budd, denied in Supreme Court, here, last week, that she had acted to kill her aged employer to keep her from changing her will, benefiting Divine.

Part of the charges read that "the defendants conspired to kill and did kill the 85-year-old matron by means of a surgical operation, performed by a doctor engaged by the defendants without the consent or knowledge of any of the relations of the patient."

The complaint, an unusual one to be filed in a court of equity, was filed by four first cousins of the deceased woman, Mrs. Mary Sheldon Lyon, white, who left an estimated half million dollars to two of Father Divine's "heavens" in her will drawn up in 1943.

Seek to "Break" Will

The family is seeking to break the 1943 will of Mrs. Lyons on the grounds that shortly before her death she had intended and had attempted to execute a second will which would have left the family approximately \$300,000.

The cousins charge that she was prevented from doing this through conspiracy by Miss Budd, Father Divine and members of Father Divine's organization.

Mrs. Lyon's will was tested previously by her brother, William

Father Divine Advocates Plan To Bid Poor Of Debt Before '52

NEW YORK (AP)—A nation-wide program, designed to encourage millions of poor people to get out of debt by December of 1951, was launched here this week following a series of conferences sponsored by Father Divine.

So far as the widely publicized cult leader is concerned, the idea is not new. But units of Father Divine's cash and carry plan may become just what the doctor ordered.

While nothing official has been said concerning Divine's anti-installment buying campaign, it is presumed that something will be done before long. If successful, the Divine-sponsored idea maybe adopted by her as a matter of community policy.

It all started when Arthur W. Madison, Divine's legal advisor for more than 20 years, began inviting some of Harlem's leading citizens to Divine's 128th street headquarters to participate in the fabulous banquets held each Sunday evening.

BANKING OFFICIALS CALL

Last Sunday, for instance, Divine's 50 guests included two well known banking officials; one representing the Carver Federal Savings and Loan Association which is Negro-owned, the other one of the city's biggest banking institutions with branches in Harlem and several other key points throughout New York.

The Sunday before, Divine's guests included City Court Justice Francis E. Rivers, Municipal Court Justice James Watson and a host of other prominent officials who paid their respects to the one religious heretico-who-boasts that none of his followers are on relief.

Divine got up and spoke three times last Sunday night; one to attack buying on the installment plan, the other to emphasize his dislike for the bankers who refuse to rate Negro-owned property in the same category as whites when requests for loans are made.

Hill Sheldon, who fought the case in Surrogates Court. Under a settlement reached in 1948, Father Divine's group retained about \$100,000. The four cousins filed their own suit the next day, on Jan. 23, 1948.

Cult Has Obtained \$60,000 Just a few months ago, the plaintiffs were unsuccessful in a motion to have the administrators of the estate removed. It was said that they have already paid Father Divine \$60,000 of the money. Divine was ordered to appear once earlier in the case, but did not show up. His attorney gave a court referee a reason for non-appearance which was never made public. The referee, scorning the excuse, told the plaintiffs they could move to punish Divine for contempt, but no such motion has been made so far.

The cousins charge that before her death, Mrs. Lyon instructed two attorneys to draw up a new will in which the family was named and that such a will was drawn and presented to her by attorneys on Oct. 4, 1946.

They further charged, however, that some confusion arose and that before the new will could be presented to Mrs. Lyon for her signature, Miss Budd, without the consent of the family, sent her to a hospital for an operation, from which she died on Oct. 16, a few days later.

Operation Warning Cited

The complaint further charged that a physician had warned Miss Budd, before she sent Mrs. Lyon to the hospital, that the operation might be fatal to her.

It sets forth that Miss Budd signed the name of Mrs. Lyon to a release for the hospital and to a consent for the operation to be performed upon her.

Attorneys for the family said, last Friday, that they are not charging anyone with murder in the case, but said they had no intentions of striking out the conspiracy-to-murder part of the complaint.

Hammering an "Angel"

Last Friday, former State Sen. William C. Martin, who is representing the family in the action, called Miss Budd and Arthur A. Madison, Harlem attorney, and others to the stand.

He forced Miss Budd to admit that on an examination before trial she had falsely stated that she did not know before Mrs. Lyon's death, that she was a beneficiary under the 1943 will.

She said last Friday that her statement to that effect was false and that she did know before the woman's death that she was a beneficiary. She also admitted she had notified only Mrs. Lyon's brother, who was in Italy, of the operation.

Foes of Divine's \$600,000

Legacy Lose Legal Battle

NEW YORK—The "milk and honey" which the income from a \$600,000 estate has been furnishing two "heavens" of Father Divine will continue to flow in them, it was decided, last week, by the refusal of a Supreme Court judge to appoint a receiver for the estate or to remove two of its administrators.

The family of one of Father's late "angels," Mrs. Mary Sheldon Lyon, white, who died at 85 on Oct. 10, 1946, had asked that her will, bestowing the estate upon the "heavens," be voided in a suit in which they contended that followers of Divine had used "undue influence" upon her to prevent her from changing the will to one bequeathing members of the family large slices of the \$600,000 melon.

The judge, in upholding the will favoring Divine, apparently was swayed by arguments of Father's counsel, who pointed out that Mrs. Lyon found happiness and peace during the last years of her life through her association with the religious leader and his followers.

Over strenuous objections by the defense, Miss Budd was ordered to answer a question by Mr. Martin as to whether or not it is a fact that a true follower of Father Divine is supposed to give up all his worldly possessions. She said this was not true.

Charge Misrepresentations

Mrs. Lyon is said to have joined Father Divine's cult after visiting one of his meetings. Miss Budd admitted that Mrs. Lyon then adopted the name "Peace Dove" and that her cult name is Patience Budd, a name which she admitted is not her real name.

The plaintiffs charge that Father Divine and Miss Budd and others influenced the elderly woman by representing that Father Divine was endowed with divine powers to relieve her of all pain and render her immune from worldly ills.

The family's attorneys said that they would show that Miss Budd was a chauffeur, housekeeper and secretary to Mrs. Lyon and that at the same time she was a secretary, a vice-president and a trustee of one of the Father Divine corporations named as beneficiaries in the 1943 will.

They seek to prove that in these dual capacities Miss Budd held a "duo fiduciary" trust which she violated when she failed to notify members of the family that Mrs. Lyon desired to execute a second will in which they would be beneficiaries.

According to the complaint, Mrs. Lyon was suffering from cancer of the tongue and could not speak. The complaint said Miss Budd was the only one who could understand her. Miss Budd allegedly sent her to a hospital for radium treatment of this defect. She died of a heart ailment.

The case was adjourned last Friday, with Miss Budd on the stand. It is being tried before Judge Samuel Di Falco.

Believes Father to Be God

On Monday, Miss Budd resumed testimony in the con-

trovery over the will of Mrs. Lyon, stating that she believed Father Divine to be God, although Father Divine, himself, she has believed Father Divine was God since she joined the cult. The answer came when at a movement in 1932. Two other alleged Divine followers for the family contesting the will asked Mrs. Budd whether her followers were subpoenaed in the last Monday failed to appear. Father Divine had ever told her case last Monday failed to appear. Over strenuous objections of her attorney, Miss Budd was directed to answer the question. She answered that Father Divine had never told her that he is God personally, but that she believed him to be God.

Father Divine Working on the H-Bomb

By Peter Kihss

LAKE SUCCESS.

BIG black letters proclaiming a new world warning were softly spread out on a United Nations press section table last week. They bannered a forty-eight-page newspaper, and they announced: "Father Divine's ULTIMATUM ON THE H-BOMB."

Inside, U. N. folk found a fateful account, an "office talk" given by the Negro leader, whose followers say he is God. ("Who can say that I did not create and bless millions of other planets long before I brought this one into existence?" is all that Father Divine himself said about his divinity in the new talk.)

It had all come to pass in Philadelphia, at Divine Headquarters, 746-772 Broad Street. Midway in the record, Father Divine had suggested: "I guess I had better stop!" But immediately up rose protests from his staff: "NO, FATHER, IT IS BEAUTIFUL!"

And so Father Divine announced it was he who "by intuition and by inspiration, led Mr. Truman, our President, to sign for the H-BOMB. It was in the making and in keeping with MY Message, with MY Plan and MY Purpose, for HE IS A MINISTER OF GOD." It is WONDERFUL! WONDERFUL! WONDERFUL!

"I suffered it to be so, for, as I have said, if any king goeth forth to make war with another king and he finds that his opponent, his enemy, has 20,000 and he only has 10,000, he will send an ambassador desiring conditions of peace."

FATHER DIVINE explained it was the same as when he had said on Jan. 12, 1944, A. D. F. D. (Anno Domini Father Divine): "Everybody Buy Bonds." For the Axis surrendered when its leaders learned the Allies had "overbalanced them in power" and in scientific wisdom and knowledge and understanding and that their nation would be annihilated.

Now, he said, "the H-BOMB is being invented and brought out very swiftly and it is going to be out very quickly in the defense of Righteousness and Peace. . . .

Now the H-BOMB is coming forth at MY COMMAND, at MY intuitive and inspirational COMMAND, as I do not do anything PERSONALLY, but MY SPIRIT speaketh, and speaketh both psychologically, intuitively and inspirationally and guides the destiny of the nations of the earth, whether they believeth or believeth not! I thank you."

Father Divine said it all "came through a deep consideration and consultation of the CHIEF EXECUTIVE before it was done. He decided to do it as I inspired him to do." And now any aggressors would know they would be subject to total destruction.

... "SO THEY HAD BETTER SET THEIR HOUSES IN ORDER OR ELSE IT WILL BE A GREAT CATASTROPHE! . . . I AM GOING TO DO JUST WHAT I PLEASE TO DO! I thank you."

Over U. N. headquarters, among those who read and pondered, there settled a great peace. It was like the majesty of the clouds—mushroom clouds. It was all truly wonderful.

Father Divine May Buy Swank Westport 20 Room Home, Estate

NORWALK, Conn. (NENS)—Father Divine may make another substantial addition to his many real estate holdings by purchasing a 9½-acre estate and 20-room home on North Ave., Westport.

Maj. Donald C. Strachan, owner of the property, announced that he had invited the cult leader to meet with his representatives in the near future to talk over a possible deal, and that Divine had sent him a favor-

CENSUS BUREAU STUMPED:

Divine Refuses Reply on Question of Race

PHILADELPHIA

Should a democratic American answer the census taker's query, "What is your race?"

"No," says Father Divine; and he set an example to his followers by refusing to be definite when Dr. Joseph R. Houchins, specialist for the Census Bureau, came all the way from Washington when regular census enumerators were unable to get correct answers from the cult leader.

"We do not even believe that we are of any other race but the human race and any other nation but the one nation, indivisible, with liberty and justice for all," Father told Dr. Houchins.

Refuses Co-operation

Patience, Dr. Houchins reviewed the history of the Census Bureau since 1790, and explained to Father Divine that the information he sought was for analytical purposes and for the good of the country.

But this line of argument did not get very far with the cult leader.

He said that on other questions such as age, marital status, sex, where born, employed or unemployed, etc., he would leave it up to his individual followers to answer as they saw fit.

"One Race, Indivisible"

On the question, "What race are you?" Father's final answer to Dr. Houchins was, "We are one race, indivisible, and that is what our work is for—to bring this nation together."

Whether legal action will be instituted against those who, like Father Divine, refuse to co-operate with census enumerators has been left up to higher officials in Washington.

Surprise Action Gives Divine Victory in Suit

NEW YORK—Supreme Court Justice Samuel Di Falco last Wednesday dismissed a complaint filed by the family of an 85-year-old white woman which charged the Supreme Court that Father Divine and his followers were responsible for her death and had forced her into leaving a half-million dollars to two of Father Divine's "Heavens."

The dismissal suit, which came as a surprise, was made after Dr. Max Helfand, a psychiatrist, had testified that in his opinion the woman, Mrs. Mary Sheldon Lyon, was not mentally competent when she died in October, 1946.

Second Victory

The family contended that Mrs. Lyon had desired to execute a new will to supersede the one in which Father Divine's kingdoms had been made legatees, but that one of Divine's followers, Patience Budd, who was housekeeper, had conspired to prevent her from doing this.

The dismissal of the suit made the second victory which Father Divine and his followers have won in regard to the will and virtually paved the way for Father Divine to now collect, under Mrs. Lyon's will of 1943.

Under that will Miss Budd will receive a Packard car, all of Mrs. Lyon's jewelry, her clothing and furniture. Informed sources said the jewelry alone was worth more than \$10,000.

Talks to AFRO in Philadelphia

Brands Statements 'Malicious, Ruthless' GIFTS ARE SPURNED Did Nothing to Bail 2nd Will, Father Says

PHILADELPHIA—Father Divine denied, as absolutely unfounded, charges made in the New York State Supreme Court last week, that he and members of his organization had killed Mrs. Mary Sheldon Lyon to maintain con-

trol of her half-million dollar estate.

The venerable spiritual leader stated in an exclusive interview to the AFRO here, Monday, that he had not even seen Mrs. Lyon for a conference or talk during the period it is charged that he conspired to prevent her from changing an original will.

In that will, she left \$600,000 to two of the Divine Peace Missions.

4 Cousins Press Charges

Four first cousins of Mrs. Lyon, elderly widow who died in October, 1946, contended that Father Divine and members of his organization used "undue force and influence" to prevail upon Mrs. Lyon to bequeath her fortune to them.

Mrs. Lyon, just before her death, the cousins charged, wanted to make a new will which would have provided for them. They say she was prevented from doing so by her death, which the cousins argue, was caused by a conspiracy in Father Divine's ranks.

Father Divine, in a strong statement of denial, characterized the charges as malicious and ruthless. He denied categorically that any conspiracy existed against Mrs. Lyon or that undue influence had been brought to bear on her.

No Collections Policy

"In fact," Father Divine said, "Mrs. Lyon tried to make large contributions towards the work intral America, Canada, England, the early beginnings of our efforts in New York; but in keeping and New Zealand, Saturday with our policies never to accept collections, she was not able to make any substantial donation until her death."

The nationally famous leader, called God by his followers, recalled how in the early days of the movement crowds of ten and twenty thousand people would fill the large New York halls and how at such meetings he never even allowed offerings to be taken.

Mrs. Lyon, he pointed out, had been a follower and worker in the mission program for a number of years.

The cousins bringing the charges were Lucy E. Latham, Margaret L. Price, and Mrs. Cathrena L. Humphrey, all of Syracuse, N.Y.; and Arthur Latham of Rochester, N.Y., formally charged that Father Divine and members of his organiza-

tion:

"Conspired to kill and did kill the deceased by means of a surgical operation performed by a doctor engaged by the defendants without the consent or knowledge of any relatives of the deceased."

Father Divine indicated he knew nothing about such a doctor or operation as referred to in the complaint.

The interview with Father Divine impressively closed with the word "Peace," and truly his countenance reflected the tranquility of a man secure and at peace with himself and the world.

Feast Marks Anniversary

'Spotless Virgin' Bride at His Side

PHILADELPHIA

"Father Divine is in His Glory Now—He and His Beautiful Bride."

Lastly singing this theme, hundreds of followers from all over the United States opened the two-day fourth anniversary celebration of the marriage feast of Father Divine and his "spotless virgin bride," Saturday morning.

Not only in Philadelphia, described by followers as "the county seat of the world" because their god is here, but in all the foreign missions, including those in Australia, Africa, Central America, Canada, England, the early beginnings of our efforts in New York; but in keeping and New Zealand, Saturday with our policies never to accept collections, she was not able to make any substantial donation until her death."

Rivaled Relay Crowd

On the local scene, the mass attendance which waited 24 hours a day on the appearance of Father Divine and his bride was rivaled in number only by the attendance at the Penn Relays.

As in most other religious organizations, women make up the major membership of the Divine movement. But the secret of his success may lie in the fact that, unlike most other religious organizations, women are constantly in the forefront, holding top administrative posts and, in general, running the show.

For the Saturday feasts, Mrs. Divine chose a light pink gown, a mink coat and an orchid corsage. Divine chose a blue suit, white shirt, red tie and a rose.

'Father in His Glory Now,' Angels Sing



Father Divine, "God" to millions of his followers throughout the world, is shown with his wife at their fourth anniversary celebration in Philadelphia last weekend. Theme song of the two-day festivities was "Father Divine Is In His Glory Now: He and His Beautiful Bride."

Ex-Bishop Sims Guest

Many Philadelphians, either out of curiosity or genuine interest, looked in on the gatherings, but one who lingered long enough to be seated at the head table for the banquet on Sunday evening was the Rev. David H. Sims, a former bishop of the AME Church.

Meals on Saturday were served at the Divine Lorraine Hotel, the Unity Mission Church, 1530 N. 16th St.; Nazareth Mission, 1600 N. 14 Oxford St.; and Unity Mission Church, 907 N. 41st St.

On Sunday, diners ate at the Unity Mission Church, Divine Hotel Tracy, 36th and Chestnut Sts., Divine Lorraine Hotel and Unity Mission Church.

Devotional services were held at all of the church auditoriums and Holy Communion halls, with the famous Rosebud Choir visiting each.

Guests were pre-warned against wedding anniversary presents, gifts, smoking, drinking and profanity. No collections were taken, but donations were requested for sleeping accommodations, meals

and other refreshments.

Special interest centered around the newest Divine acquisition, the Hotel Tracy, where the banquet was held in the former fashionable Burgundy Room.

Across the street, guests in the exclusive Normandie Hotel were unable to resist taking a peek from their windows as the honorees, amid shouts and singing and clapping, made their way in and out.

Neighbors in the small homes along 36th St., stood in doorways and on pavements or leaned out of windows to stare frankly and marvel at the evident worship with which Father and his bride were received.

A cousin of Mrs. Lyon brought suit, contending in the action that shortly before the death of Mrs. Sheldon on Oct. 10, 1943, Mrs. Lyon expressed a desire to leave the cousins \$350,000 but Father Divine by "undue force and influence" prevailed on her to not sign a new will.

When the case came up, Philip L. Zenner, attorney for the cousins who brought the suit, reported to the Supreme Court that the "complaint was dismissed due to the failure of my clients to produce sufficient evidence to sustain the com-

Father Divine Wins \$100,000 Will

NEW YORK—It is truly wonderful when you can come in possession of a state...

HOT TIPS GLEANED:

Father Divine Raps Playing of Numbers

PHILADELPHIA

While chiding one of his admirers for playing numbers in his New Day magazine, Father Divine recently included in his column several digests which the avid seeker "hot numbers" would eagerly confiscate for his "play."

Asked by a Brooklynite for "lucky number" the Rev. Mr. Divine replied that lotteries "actually rob millions out of their hard-earned money."

However, in citing scripture to back up his argument, he noted passages from Genesis 14:21 - 23, which gives the combinations of 142 and 123, to be played; and Genesis 13:15, which leaves one any combination of 135 to play with.

Wants a "Hit Every Day"

The applicant for lucky numbers, who signed herself as Miss F-S-, told Father that he had taught his followers to ask him for what they wanted, so she was asking for "a hit every day until I have accomplished my heart's desire."

Father Divine, in answering her, stated:

"Although you declare MY DICTY, you err in truth, in that you believe in gambling.

"In asking ME to reveal a number that will hit, you are putting your trust in uncertain riches, proving to yourself daily that gambling does not pay.

"If you have faith in the power of MY Spirit to help you, why not put yourself in the way of MY blessings by the fundamental laws of Christ. For Christ is rich and all you need!

Wouldn't Take From Thread

Speaking of Abraham, Father Divine quoted from "Genesis 14:21-23:

"And the King of Sodom said unto Abram, Give me the persons and take the goods to thyself.

"And Abram said to the King of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth

"That I will not take from a thread even to a shoelatchet, and that I will not take anything that is thine, lest thou shouldst say, I have made Abram rich."

"To Thee Will I Give It"

Father added the following quo-

tation from "Genesis 13:15:

"For all the land which thou seekest, to thee will I give it, and to thy seed for ever."

The Rev. Mr. Divine pointed out, further:

"If you take MY Word and live according to MY Mind and MY Spirit you will not lack or want for any good thing; neither will you seek the goods of others."

Church Most Segregated Agency In America, Dr. Mays Declares

BOSTON (SNS) — Asserting that "no institution in America is any more segregated than the Christian church," Dr. Benjamin E. Mays, president of Morehouse College, said here Monday that the church is "lagging behind the law and many secular forces in breaking down the bar of segregation."

Dr. Mays was speaking at a "Mid-century Institute on Religion in a World of Tensions," sponsored by Boston University in connection with its nineteenth annual Founder's Day Tuesday, the Atlanta educator received an honorary degree from the university.

All speakers at the institute agreed that a reappraisal of religious values on the social, theological and educational level is needed to save the world from chaos.

At a sectional session on "Religion and Racial Tensions," Dr. Mays predicted that the "last half of the twentieth century will be a race between atheistic communism and the Christian religion — and the Christian forces will win only if we are willing to live and die for our convictions as the Communist is willing to live and die for his."

Declaring that communism has a great appeal to exploited peoples, the nationally-known educator said, "It certainly cannot be denied that no institution in America is any more segregated today than the Christian church. It is in this half-century that an atheistic, totalitarian, communistic Russia has risen to challenge the Christian church on the question of racial and cultural discrimination."

Dr. Mays concluded by calling on Christians to take the lead in fighting bigotry, segregation and discrimination.

At one of the six sectional meetings, Dr. John C. Bennett, professor of Christian Theology and Ethics at Union Theological Seminary, New York, declared that communism is growing "because of the failure of Christians to concern themselves about economic justice and about racial discrimination."

"We should make it clear," Dr. Bennett said, "that Christianity is not the opiate of the people and no sanction for the status quo."

As a part of the Founder's day observance, the university also dedicated a \$2,000,000 School of Theol-

ogy and a \$1,000,000 gothic chapel. Other speakers at the observance included Bishop G. Bromley Oxnam of the New York area of the Methodist church, Jacques Maritain, professor of philosophy at Princeton university; the Rev. Dr. George A. Buttrick, pastor of the Madison Avenue Presbyterian church, New York, and Dr. Georgia Harkness of Garrett Biblical Institute, Chicago.

RACISM IN RELIGION DEcriED AT PARLEY

Briton Tells Toronto Session

Christian Churches Must

Appraise Own Policies

W.A. 7-3-50
By GEORGE DUGAN

Special to THE NEW YORK TIMES.

TORONTO, July 4—The opinion that the Christian church can stand in judgment on the evils of racism only after its own shortcomings have been thoroughly appraised was voiced here today by Ernest J. Bingle of London.

Mr. Bingle, associate research secretary of the International Missionary Council, made this statement in a report to the Executive Committee of the Commission of the Churches on International Affairs.

The commission, an agency set up in 1948 by joint action of the World Council of Churches and the International Missionary Council, serves as a contact and information center for Protestant and anti-Soviet Orthodox religious groups in seventy countries.

Mr. Bingle's report is the latest in a series of documents on racial tension prepared for the commission. It will eventually be incorporated in an exhaustive study of race relations and their effect on world peace.

Hindrance to Gospel

According to Mr. Bingle, the likelihood of an increasing "deterioration" of relations between races in the "near future" cannot be discounted.

"It cannot be doubted by anyone with experience that bad race relations are at this present time a serious hindrance to the hearing of the Gospel by non-Christians," he said.

"Nor can it be doubted that the failure of churches to transcend the differences of race within their own fellowship is a serious hindrance to the spread of the Gospel," he added.

Criticism directed at the racial situation in Christian countries by communism and Islam has been "at least partly justified," the report noted.

It further observed that "the new challenge of our time comes from communism, which claims to transcend (or to ignore) differences of race and color over a wider range of human activities, economic, political and social, than Christianity and Islam have ever attempted."

Division in Churches

The report pointed out, however, that "there is no single Christian view of race and that in fact Christian churches, as in South Africa, are divided on first principles."

Referring to segregation policies supported by the South African Dutch Reformed Church, Mr. Bingle commented:

"Churches outside South Africa, with the same general theological background as the Dutch Reformed Churches, are not in full agreement with the doctrinal or practical position taken up by their sister churches in South Africa."

"Hence it is not unreasonable to suppose that we must look for the differentia in the peculiar features of the local situation rather than in wider divergences of doctrine." The International Affairs Commission will end its three-day meeting tomorrow.

Beginning Saturday the central committee of the World Council of Churches will hold a week-long meeting here on the campus of Emmanuel College. The ninety member central committee guides the policy of the council's 156 Protestant and Orthodox church bodies in forty-four countries.

D. C. Churches Face Physical Problems

An expert in church planning says more than 25 District churches—both Negro and white—face the next decade with the problem of either selling, relocating or disbanding.

John Halko, director of the Washington Federation of Churches' department of research and planning, estimated the transfer of property involved could amount to more than five million dollars.

The dean of a 50-year-old student church mechanics offered many reasons for the deterioration of the downtown church. For example:

"Just last week, a Negro Baptist church in Georgetown was compelled to relocate because of the restoration program rehabilitating the area for white occupancy. The church found itself without a congregation."

"The church bought the building of the white Lincoln Road Methodist Church, Lincoln rd. and Rhode Island ave. ne. The Lincoln Road Church, in turn, merged with the McKendree Methodist Church, South Dakota and Rhode Island aves. ne., because it found itself in the midst of a Negro community."

Halko said the churches that are fighting for their lives are located in transition areas.

Beside the racial shifts, there are nationalist and denominational changes which can alter the entire complexion of a community. There are economic reasons.

"A church once located among fine residences might find itself now among boarding houses and businesses," Halko said.

"In all cases, the church may not appeal to the new type of person in the area," Halko said. "Potential membership opportunities decrease with every member who moves away."

Halko said most churches have discovered that while older church members may retain their loyalty, their children attend neighborhood churches in the new location.

(This is the first of two articles on church deterioration. The second piece next Saturday will tell what churches are doing to combat the sociological trend.)

The week in religion—

U. S. church leaders report marked improvement seen in race relations

News Sun. 10-8-50 Birmingham, Ala.

BY RELIGIOUS NEWS SERVICE

Church leaders, both white and Negro, report a marked improvement in race relations in this country, especially in the South.

The Rev. Philip M. Widenhouse, New York, new general secretary of the American Missionary Association, said recently that the improvement results from the cumulative effect of corrective legislation and the "changing modes of the South."

He said that the younger generation of Southerners are growing up with new attitudes and new approaches. His group, an agency of the Congregational Christian Churches, works largely with Negroes.

SIMILAR TESTIMONY has come from Negro religious leaders in a report to the assembly of the National Baptist Convention in Philadelphia. The convention, with 4,000,000 members, is one of the largest Negro church groups in the country.

The report said it was heartening to the Negro "to see the walls of injustice and inequality crumbling daily before our eyes." It said this was evident in employment, education, housing, travel, entertainment and in religious circles.

"Do not listen to the soap-box orators in Harlem," the report said. "Go to Atlanta, Birmingham, Durham, Jacksonville, Mem-

phis, Houston or Dallas, or any village in between, and your soul will shout "Hallelujah, the walls are tumbling down!"

Meanwhile, church groups have been stressing better race relations, both in deed and word.

Church groups have been naming Negroes to important posts. For example, a Negro Methodist bishop recently presided over the overwhelmingly white Southern California-Arizona Methodist Conference, thus setting a precedent.

Church groups are issuing stronger proclamations condemning race prejudice and discrimination.

Typical of the new type of pronouncement was a report adopted last month by the Young Calvinist Federation of the Christian Reformed Church. The report demanded legislative and educational programs for the Negro.

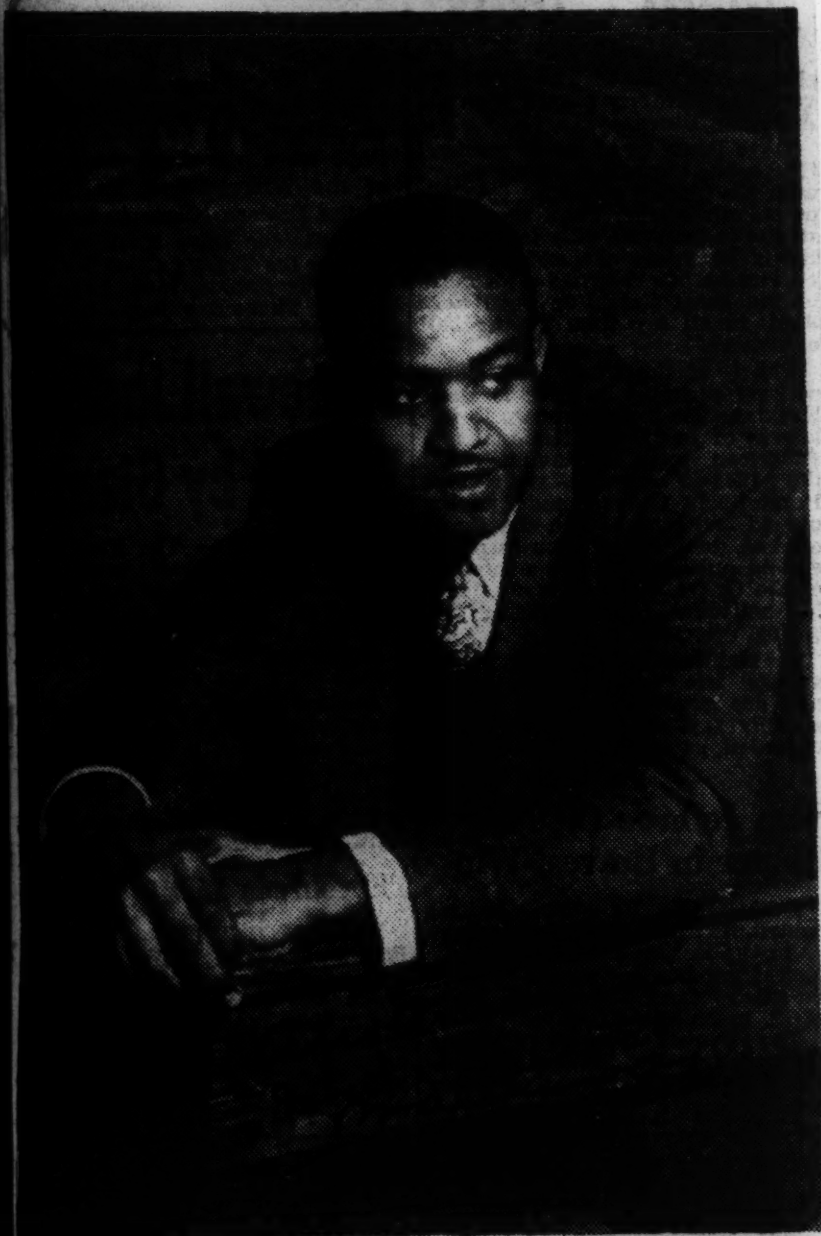
In July the Baptist World Congress, meeting in Cleveland, adopted a strong statement against racial discrimination. It said that "discrimination based on religion, culture, color and

race provides fertile soil for the development and spread of communism, fascism and other anti-social programs.

During the same month the central committee of the World Council of Churches, convening in Toronto, opposed "discrimination on the ground of race or color."

Another feature of the current church program is the sponsorship by religious groups of an increasing number of race relations institutes and workshops.

Church Builder



The Rev. Ernest Dixon Jr., sits meditatively in a ramshackled church in Harris Barretts, in Macon County, Ala. Director of the Home Mission's Council's rural improvement program for colored ministers in Alabama, Dixon recently got sharecroppers in one county to build a new church out of cement blocks and is helping them to use the same device for building homes.

Community Churches Merge

CHICAGO — (ANP) — The nation's major Community church organizations, the Negro Biennial Council of Community Churches and the white National Council of Community Churches, announced this week that they will merge into one organization.

The new organization will be known as the International Association of Community Churches with headquarters either in Columbus, Ohio, or Chicago. The official merger will be made August 16-20 when the two organizations meet at Lake Forest college.

Delegations from all sections of the nation are expected to attend this meeting under the direction of Dr. Joseph Evans, president of the Biennial Council, and Dr. Roy A. Burkhardt, president of the National council.

"PROVIDENTIAL FACT"

Speaking of this merger, Dr. Evans said:

"I think this is a providential fact in the interest of the extension of the kingdom of God among the children of men. It offers an extraordinary opportunity for enlarged Christian fellowship."

Dr. Burkhardt, who will head the new group, commented:

"For the colored, interracial and white community churches to merge into one agency is significant not only in light of the growing ecumenical movement but in light of the new world. . . It is one of the most significant events in the history of the church and one of the most promising in the movement for a united church."

WHITES, NEGROES FORM UNITED CHURCH BODY

Special to THE NEW YORK TIMES.

LAKE FOREST, Ill., Aug. 17—The International Council of Community Churches, a new entity in Protestantism combining both white and Negro communicants, was created here today with the merger of the National Council of Community Churches and the Biennial Council of Community Churches.

The merger was approved at a two groups held at Lake Forest College. The Rev. J. R. Howe, minister of the First Community

Church of Joplin, Mo., was elected president.

Both councils had previously enation of their 300 churches, whose number is expected to increase to 2,500 in the next ten years.

The National Council, established in 1946, embraces 200 churches, with white communicants. The twenty-seven-year-old Biennial Council, composed of Negroes, has more than 100 churches.

In accepting the presidency of the international council, Dr. Howe told the 400 delegates:

"We are entered on one of the most significant movements in the history of the church. Nothing quite like it has ever happened before. The other officers and I will give our very best to it."

NEGRO AND WHITE CHURCHES IN WINDY CITY TO FORM AN INTERRACIAL BODY

Three Hundred Units From All Over Nation To Take Part in Brotherhood

SESSION TO BE HELD ON UNIVERSITY OF CHICAGO CAMPUS

CHICAGO — (ANP) — Negro and white church leaders and members are beginning to gather along the north shore here at Lake Forest college where they will officially form a combined Community church, the International Association of Community Churches.

Principles in this historic merger will be the Biennial Council of Community Churches, white group headed by Dr. Roy A. Burkhardt.

The dates for the meeting are Aug. 16-20. The actual merger will occur Sunday, Aug. 20 at Rockefeller Memorial chapel on the campus of the University of Chicago.

Delegates representing 300 churches in all parts of the country will attend, and the program will deal with a unified Christian approach to missions, family guidance, and community planning, as well as with the details of merging.

This merger is intended to form a completely integrated church without the restrictions of limiting doctrines of one kind or another.

Registration will begin at 10 a. m. Area reports will be given from ministers of the Biennial and National councils and the women's area leaders. That night Dr. James H. Robinson will deliver the main address.

Aug. 17, the main business of the day will be the adoption of a constitution for the merged bodies. On the following day the delegates will make up the area organization, select an office manager, make a financial report, and consider a biennium budget.

Other business will be taken care of Aug. 19. Sunday morning,

Aug. 20, the meeting will move into Chicago where delegates will worship at Dr. Evan's church. The sermon will be delivered by the Rev. Joseph Fox, national secretary of the National Council. A laymen's meeting will be held at the church that afternoon.

At the closing session in the evening at Rockefeller chapel, the two churches will officially combine. Dr. Evans speaking for the Biennial Council and Dr. Carl Stoll for the National Council will dedicate the fellowship of their respective groups to Dr. Burkhardt who will in turn dedicate them to the new president of the International Association.

The new president will respond and the two churches will become one.

The Community Church movement is very young compared to other church groups. The Biennial Council is not more than 30 years old, and the National Council is only five years old.

300 Negro, White Churches Unite

LAKE FOREST, Ill.—The merger of two church bodies — one Negro and one white — created the International Council of Community Churches here last week.

More than 300 churches make up the new group in what the new president, the Rev. J. R. Howe of Joplin, Mo.,

termed "one of the most significant movements in the history of the church."

The former all-white National Council of Community Churches brings 200 churches into the new body. The former Biennial Council of Community Churches numbered more than 100 before the merger.

In accepting the presidency of the newly formed International Council, the Rev. Howe, who is minister of Joplin's First Community Church, said:

"Nothing quite like this has ever happened before. The other officers and I will give our very best to it."

3,381 Baptized Here in Rain at Swimming Pool

Reported by Judith Crist
Jehovah's Witnesses Hold 4-Hour Queens Service; Lines Are 2 Blocks Long

Three thousand three hundred eighty-one of the 80,000 Jehovah's Witnesses attending the sect's international convention at Yankee Stadium were baptized yesterday in a four-hour rain-soaked service at the Sunnyside Swimming Pool, 51-19 Queens Boulevard, Woodside, Queens, while hundreds of friends and relatives gathered to watch. The men, women and children from all parts of the world, ranging in age from six to over eighty, left the stadium at 9:30 a. m. after a half-hour discourse at the end of which they gave an affirmative answer to the baptismal question: "Have you made the agreement to do God's will?"

They traveled to the pool by automobile and subway, and many stood in two-block-long lines for more than four hours waiting their turn. Hundreds were as wet before they got into their bathing suits as they were after the three-second immersion.

Ceremony Is Efficient

With the efficiency that has marked the entire convention, committeemen directed the candidates to the locker rooms and had them form lines on their exit to the edge of the pool. On either side of the 75-by-25-yard pool, at the three-and-a-half-foot depth, a team of ten baptizers performed the immersions under the direction of Eldon W. Woodworth.

Each baptizer put his arm around the candidate's back and let the candidate backward into the water until submerged completely. The ritual involved no verbal ceremony, only immersion. The baptizers, of whom thirty-four were on hand, spelled each other, although old-timers like Mr. Woodworth remained waist-deep in the water throughout the service.

"I began performing immersions in 1924," Mr. Woodworth recalled. "I immersed my wife before I even began going with her." He

had not kept count, but agreed that he had baptized more than 5,000 Witnesses in his time. This was his longest session in the water, he said.

"A Personal Decision"

Dave Steele, a Pioneer, or full-time worker, explained that unlike other sects, Jehovah's Witnesses do not regard baptism as a remission of sin. "We believe," he explained, "that when you are submerged you are dead and buried to your own personal will, and from then on you must put God's will first. The agreement to do God's will is a personal decision."

For that reason, Mr. and Mrs. John Sutherland, of Cleveland, said, they had let their daughter Jill wait until she would make up her own mind. They stood beside the pool to watch Jill, now eleven, be baptized. "This is a wonderful day in our lives," Mrs. Sutherland said.

The candidates emerged from the locker rooms shivering in their bathing suits in the chilly rain. A few among the 2,079 women wore housedresses. There was hesitation and gasping as they entered the pool, in which the water was at 74 degrees, with an outdoor temperature of 67. They emerged, some shivering, others gasping over the chlorinated water. Back in the locker rooms there was general rejoicing, snatches of hymn singing and encouragement for those still to be immersed.

The youngest candidate, Rosemarie Casey, six, of 20-21 Twenty-third Street, Astoria, who was baptized with her sister Carol, nine, was among the more restrained when she emerged. "It was okay," she said. "I'm shivering." Other youngsters, like Leonard Readhead, twelve, of Vancouver, B. C., lingered after their immersion, obviously longing for a swim.

There were no mishaps, although two women were treated for faintness and one for cramps and several elderly persons were given rub-downs and hot coffee in the first-aid shelter staffed by two doctors and a nurse, all Witnesses.

Three Department of Health officials—William Sauer, director of the Bureau of Sanitary Engineering; Albert Aeryns, chief of the Division of Water Control, and Inspector Robert Rosenfeld—were on hand to check on the water chlorination every half hour. Thirty policemen were on duty,

six on traffic patrol on the lines extending from Roosevelt Avenue subway station along Fifty-first and Fifty-second Streets to the pool.

Although this was no record baptismal service for the Witnesses—3,900 were baptized during the 1941 convention in St. Louis—it was a record day's attendance at the pool, where attendance on a hot Saturday or Sunday rarely exceeds 1,500 for the day. "This makes history for the pool," Walter Spencer, the manager, said proudly, as the last candidate emerged at 2 p. m.

Jehovah's Witnesses Plan Mass Protest Campaign

By Associated Press
NEW YORK, Aug. 5.—Jehovah's Witnesses from all over the world planned to distribute from door to door here today a million copies of a protest against alleged Government discrimination against them.

Seventy-three thousand Witnesses roared approval of the protest when it was presented to them yesterday at their international assembly in Yankee Stadium.

Nathan H. Knorr, president of the organization, said "every obstacle and difficulty" was raised by American officials against foreign Witnesses seeking to come here for the assembly.

Many of the Witnesses were held temporarily on Ellis Island for investigation as to whether they advocated "extreme pacifism."

Later the Justice Department ordered that the Witnesses thus accused must cut their visits short and leave the country as soon as the assembly ends.

73,000 of Jehovah's Witnesses Protest Curbs by U. S. on Travel

Reported by Judith Crist
NEW YORK, Aug. 5.—Seventy-three thousand delegates to the International Assembly of Jehovah's Witnesses approved yesterday in Yankee Stadium a protest made by their president, Nathan H. Knorr, condemning the Immigration and Naturalization Service of the Department of Justice for alleged religious discrimination against foreign members of the sect.

Mr. Knorr, president of the Watchtower Bible and Tract Society, declared that not only was "every obstacle and difficulty raised by American officials" in countries where Witnesses sought visas to the United States but that, in addition, they were "subjected to unusual treatment and additional indignities" when they reached American shores.

He blamed the "arbitrary action on a Justice Department directive issued June 29 restricting and curtailing visits by foreigners who are extreme pacifists, Communists and subversive persons. It was said, Mr. Knorr noted, to be a "defensive measure to screen out undesirables during the Korean crisis and protect our borders."

Cites Members' Detention

Many Witnesses arriving in this country by plane and ship, Mr. Knorr declared, were denied the "usual" entry privileges; had had their visas shortened; were required to put up bond, or were detained in custody at Ellis Island.

"Not one of the many thousands of these people thus mistreated at the points of entry into the United States was an extreme pacifist, a Communist or a subversive," Mr. Knorr asserted.

The case of Erich Frost, the Branch Servant from Germany, was a typical example of discrimination against Jehovah's Witness, Mr. Knorr said. He noted that Mr. Frost had spent twelve years in German concentration camps and was opposed to Communism but, nevertheless, had been held in custody at Ellis Island and finally released "with his liberty to travel curtailed and his stay limited."

Mr. Knorr recalled a statement by President Truman calling for a "spiritual revival in this country" and asked if the immigration authorities were working in direct opposition to the President's pub-

lished policy.

He urged Witnesses who had reason to believe they had been discriminated against to write their consuls in New York and their Ambassadors or Ministers in Washington asking them to "intervene and protest" in their behalf.

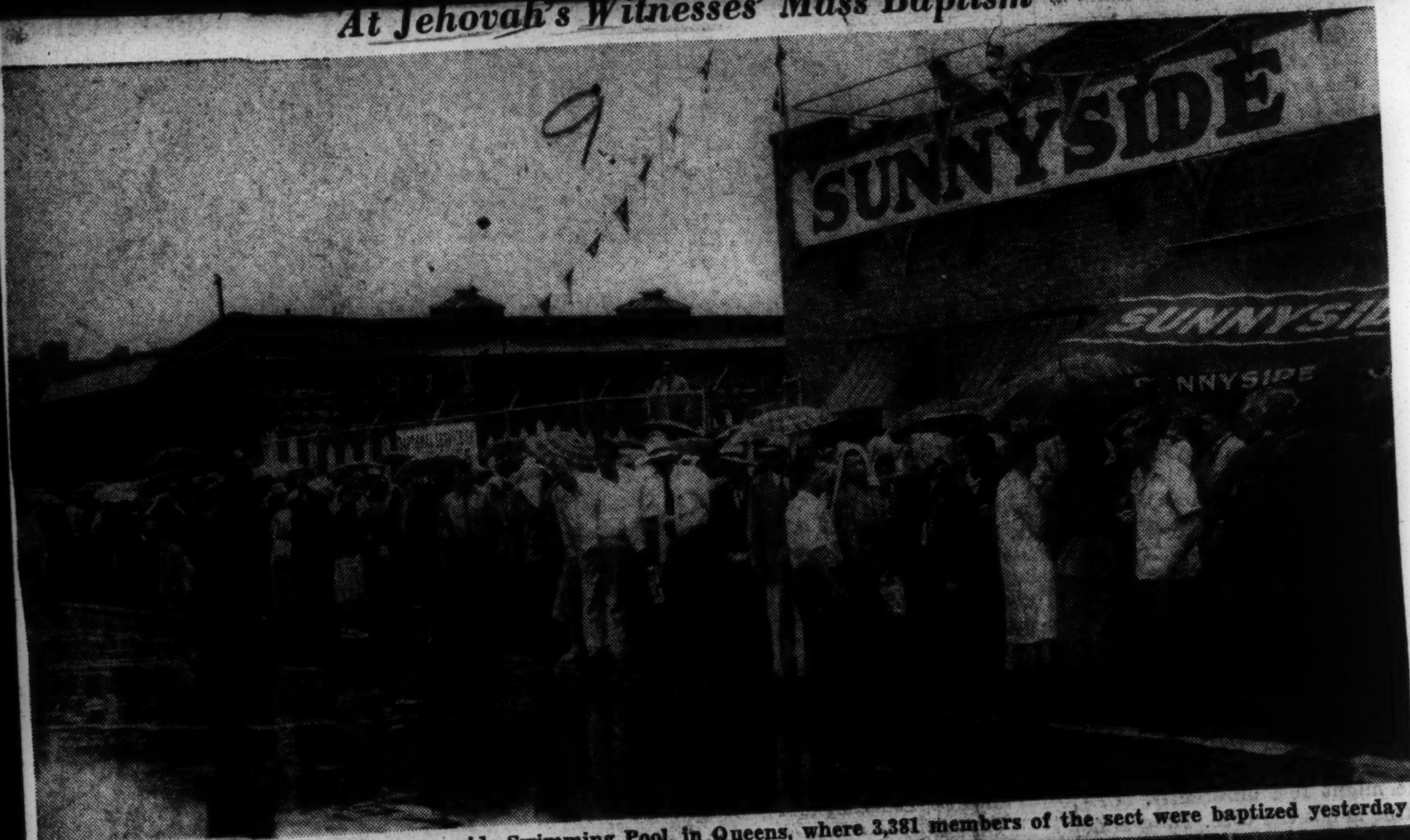
Audience Roars Approval

Mr. Knorr's speech was interrupted thirty-four times by applause. At the end, when he called for a public indorsement of his "regret and protest," the audience roared a thunderous "aye" of approval.

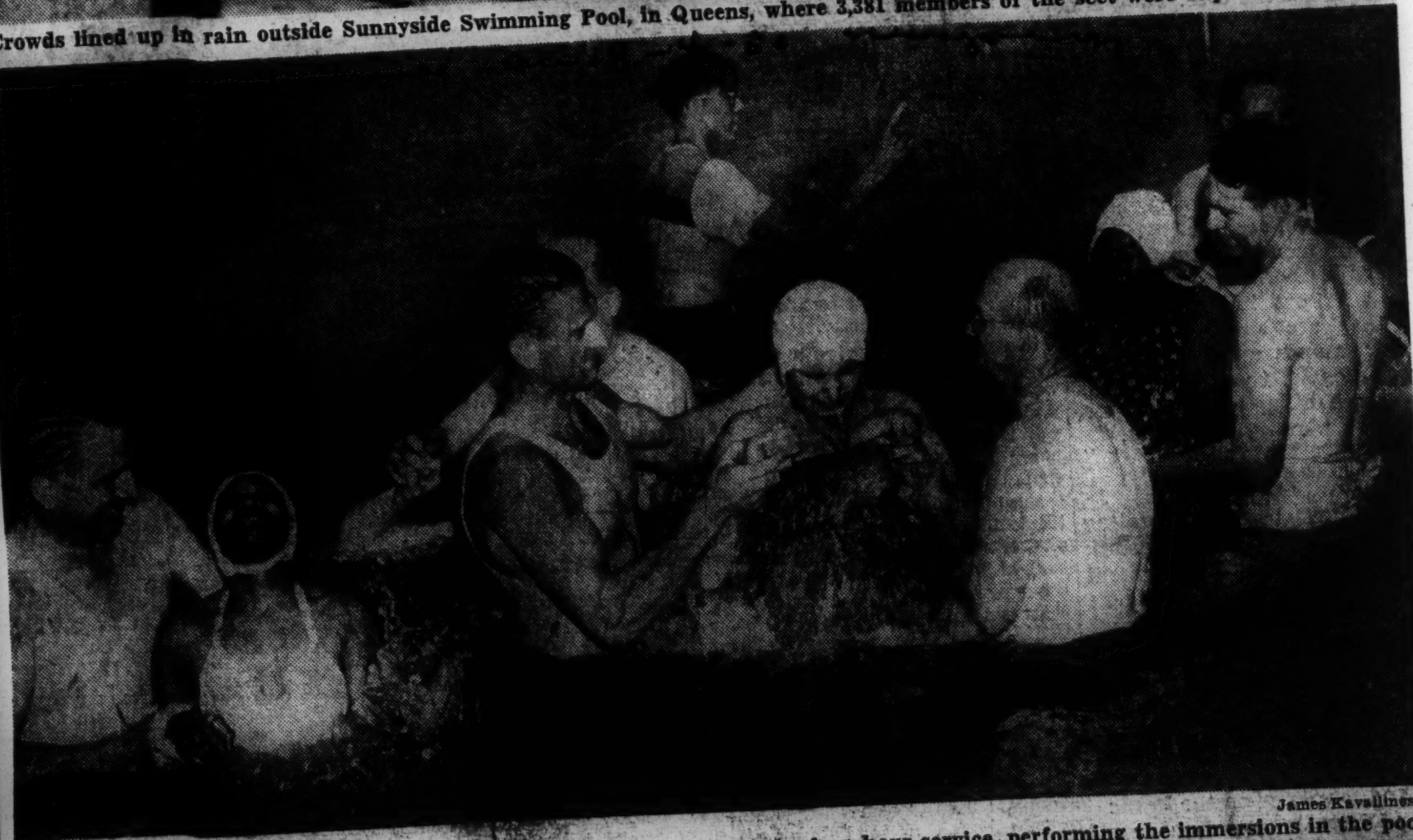
Attendance at the Stadium was given as 73,276, and it was said that another 8,500 witnesses had gathered before microphones in their trailer and tent camp at New Market, N. J., to hear the speech.

One million copies of Mr. Knorr's remarks will be distributed from door to door in the city today, it was said. The rest of yesterday's activities considered of progress reports read by Branch Servants from seventy foreign countries.

At Jehovah's Witnesses' Mass Baptism



Crowds lined up in rain outside Sunnyside Swimming Pool, in Queens, where 3,381 members of the sect were baptized yesterday



Some of the thirty-four baptizers, who worked in teams of ten at the four-hour service, performing the immersions in the pool

James Kavalines

Officers And Delegates At Lott Carey Baptist Foreign Mission Convention



One of the vital sessions of the 53rd annual meeting of the Lott Carey Baptist Foreign Mission Convention was the meeting held in Washington, D. C., August 30-Sept. 1 at which time officers of the convention were elected. Practically all the officers were re-elected.

Shown in the top photo, left to right, front row, are the Rev. W. L. Skipwith,

Richmond, Va.; the Rev. A. W. Brown, Richmond, Va., treasurer; Dr. A. J. James, Roanoke, Va.; L. W. Wells, Petersburg, Va.; J. L. Parker, Baltimore, Md.; R. A. Brooks, Washington, D. C.; B. H. Peale, Lewiston, N. C.; J. R. L. Holloman, Norfolk, president, Laymen's League; A. L. Freeman, Washington, D. C.

Back row, left to right, Dr. J. Jasper Freeman, Norfolk,

treasurer; Dr. J. T. Hill, Richmond, Va., second vice president; Dr. U. G. Wilson, Portsmouth, Va., first vice president; Dr. O. S. Bullock, Raleigh, N. C., president, and Dr. C. E. Griffin, Norfolk, Va.

Dr. W. C. Somerville, executive secretary, Lott Carey Baptist Foreign Mission Convention, is shown in the rear center of the photo.

In the bottom photo are shown some of the delegates who attended the three-day convention. Left to right are the Rev. R. W. Underwood, Rocky Mt., N. C.; the Rev. E. W. Jarrett, Spencer, N. C.; the Rev. Jerry Drayton, Winston-Salem, N. C.; the Rev. O. L. Sherrill, Raleigh, N. C., and the Rev. S. E. Johnson Jr., Salisbury, N. C.

Women Meet In Annual Convention

Dr. Bullock And Mrs. Randolph Re-Elected;
1,500 At Meeting

By S. R. JOHNSON JR.

WASHINGTON, D. C.—More than \$114,000 in cash was reported raised for foreign missions by Dr. W. C. Somerville, executive secretary of the Lott Carey Baptist Foreign Mission Convention, at its 53rd annual session held here at Shiloh Baptist Church August 30-Sept. 1.

The more than 1500 delegates representing 18 states, Africa, India, Liberia, Haiti, China and Bermuda were loud in their applause for the work done by Executive Secretary Somerville under whose guidance operating expenses have been curtailed to less than ten per cent allowing 90 cents out of each \$1.00 to be used for development of work on foreign missionary fields by more than 96 full time missionaries who are employed by the convention.

After five years of service in foreign missionary fields, Miss Catherine Shaw and Miss Annie C. Brown have been granted retirement in accordance with their request. Both are proud of their contribution and urge others to take advantage of doing foreign missionary work.

DR. O. S. BULLOCK, president of convention, in his first annual address recommended that the term of the president of the convention be limited to two terms which was accepted by the body. President Bullock was loud in his praises for the late Dr. C. S. Brown, founder of the convention, and the late

The Rev. Kelly O. P. Good-convention with his descriptive win, minister of Mt. Zion Baptist Church, Winston Salem, N. C., who preached the annual sermon, appealed to the delegates to seek an understanding of the Holy Spirit to develop a missionary program.

On Wednesday evening, Dr. C. H. Jordan, pastor of Third Baptist Church, Portsmouth, Va., preached the annual message to the Women's Convention.

Dr. W. L. Scarborough, whom he succeeded, and he urged a more concerted effort for the development of a foreign missionary program as now being carried on in foreign missionary field.

The Rev. John H. Wright, superintendent of the Lott Carey work of Liberia, reported that work was in line condition and stated that the ex-

Dr. W. L. Scarborough, whom he succeeded, and he urged a more concerted effort for the development of a foreign missionary program as now being carried on in foreign missionary field.

The Rev. John H. Wright, superintendent of the Lott Carey work of Liberia, reported that work was in line condition and stated that the ex-

tion at Vermont Baptist Church. More than 1800 people heard Mr. Jordan as he made a stern plea for a return to Christian principles and missionary zeal.

Tribute was paid to Mrs. A. B. Randolph, who has served the institution continuously for 39 years.

* * *
R. L. HOLLOMAN, Norfolk, Va., president Layman's League, presided over Layman's Hour at the convention on Thursday afternoon. The Rev. W. L. Hamilton, Norfolk, Va., was the inspirational speaker.

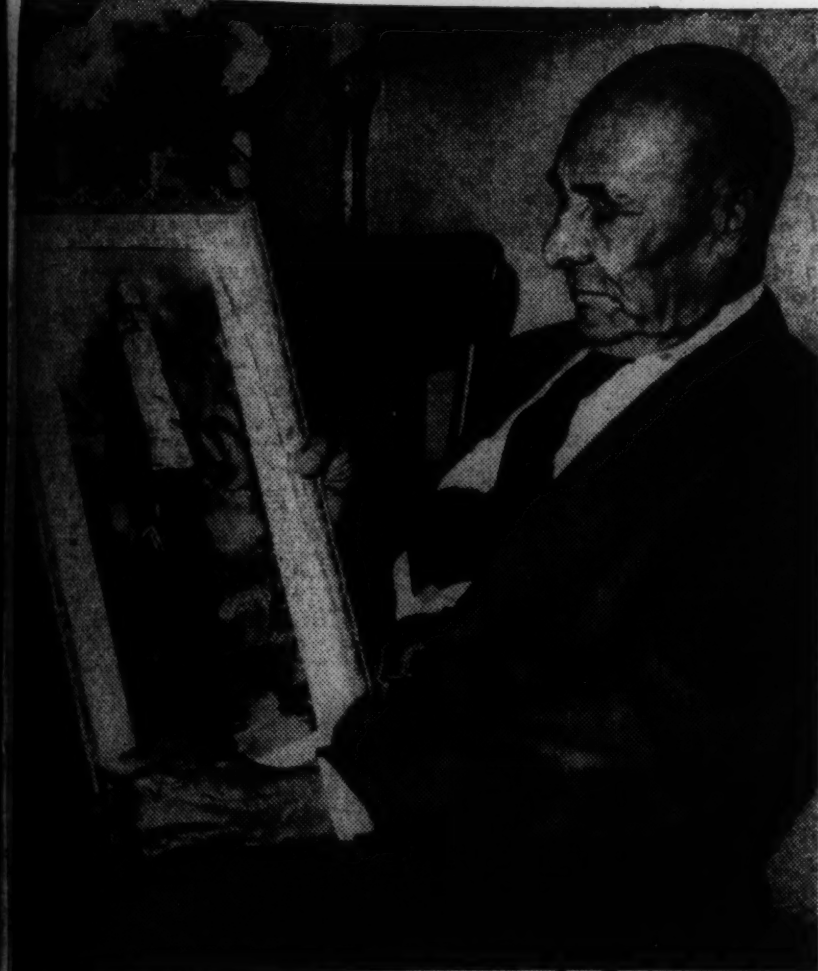
The group was welcomed to the city by Mrs. Ella J. Pitts and the Rev. J. H. Randolph. Response was made by the Rev. J. P. Hall, of Norwalk, Conn. Others speaking were the Revs. J. Jasper Freeman, Norfolk, Va., J. L. S. Holloman, Washington, D. C.; John H. Wright, superintendent, Lott Carey missionary work, West Africa; Dr. A. L. James, Roanoke, Va.; Mrs. Jane Garland, of Pennsylvania; Mrs. A. S. Fillmore, N. C.; Dr. R. M. Pitts, North Carolina, and the Rev. Thomas Kilgore, New York City.

The convention will hold its 54th session with Mt. Vernon Baptist Church, Durham, N. C., the Rev. E. T. Brown, minister, next August.

* * *
OFFICERS RE-ELECTED by the parent body are president, Dr. O. S. Bullock, Raleigh, N. C.; first vice president, Dr. U. G. Wilson, Portsmouth, Va.; 2nd vice president, Dr. J. T. Hill, Richmond, Va.; recording secretary, Dr. J. H. Moore, Wilmington, N. C.; assistant recording secretary, Dr. J. Jasper Freeman, Norfolk, Va.; treasurer, Dr. A. W. Brown, Richmond, Va.; auditor, Dr. H. T. Gaskins, Washington, D. C.; statistician, Dr. P. A. Bishop, Rich Square, N. C. chairman executive board, Dr. W. L. Ransom, Richmond, Va.

9-9-50
Chairman, executive board, Women's Convention, Mrs. Ellen S. Alston; president, Women's Convention, Mrs. A. B. Randolph; 1st vice president, Mrs. Elmira Lacey; recording secretary, Mrs. M. P. Gray; corresponding secretary, Mrs. M. L. Penn; treasurer, Mrs. G. O. Bullock; auditor, Mrs. J. H. Hu-

gues; chairman and director, junior department, Mrs. C. E. Griffin, and Mrs. O. S. Bullock; president, Miss Lillian Walker, Norfolk, Va.



Dr. G. A. Deslandes, who got the St. Paul Methodist Church "out of the basement" in 1922, was on hand Sunday for its seventy-sixth anniversary. The portrait is of former Dallas Postmaster A. B. Norton, who gave the church a site in 1874.

GENERAL'S DESCENDANT

Negro Church Builder Observes Anniversary

Mar. 4 - 21 50
Dallas, Texas
By STEWART M. DOSS
A patriarch among Texas Methodist Negro ministers who terms himself "a wrecker" Sunday helped celebrate the seventy-sixth anniversary of a church that he helped salvage more than a quarter century ago.

"I pick up wrecks," said Dr. G. A. Deslandes of San Antonio, 84-year-old native of the island of Jamaica and a great-grandson of Henry Deslandes, a general in the army of King Louis XIV of France.

He sat in St. Paul Methodist Church and inspected with inter-

est a full-length portrait of bearded Anthony Banning Norton, donor of the church site in 1874. Norton was Dallas postmaster and publisher of the *Union Intelligencer*. The Rev. I. B. Loud, present pastor, recalled that Dr. Deslandes was sent here in 1922 to get St. Paul Methodist Church "out of the basement." The basement was called Noah's Ark because it had stood so long. White friends donated \$7,500 to help finish the building.

"There's not another man in Texas Methodism, white or colored, who has built as many churches as Dr. Deslandes," said Loud.

The job of church builder and salvager fell to Dr. Deslandes from the beginning of his ministry at Longview in 1902, after he had spent two years as professor at Wiley College, Marshall.

He raised funds to build the Negro Methodist Church (Central Jurisdiction) at Longview, then went to Texarkana and directed the campaign for funds to remodel the church there. Next came Paris with a church closed by a mortgage holder.

"I broke the lock and the law, too, I guess," said the brown-skinned clergyman.

"They could have had me arrested, but they didn't. To raise the \$2,000 against the church I had to go inside the church. I couldn't go out on the street and beg."

Other churches he has got out of debt or directed campaigns to raise money for include Negro Methodist congregations at Huntsville, Galveston, Houston, Beaumont, Marlin, Waco, San Antonio, Abilene and Austin.

Dr. Deslandes considers his success in raising money to save churches is partly because "I do not like to see a bad-looking church. I don't like to see a church in debt, which is always a menace."

"The first thing I do when I go to a church in distress is to call my board together and hear their side of the story and find out the strength of the members and their earnings. I put it squarely to them that a church should be as respectable as possible."

"A church ought to set an example. If it wants to set an example it should have a respectable building. God's house ought to be well cared for and God should be worshipped in a good building."

"What would you do if you went to a church with a membership of six and a debt of \$600?" he was asked.

"I would go to the businessmen and white friends."

That's what he did in Dallas when he was sent here as pastor. In thirty days, white friends and businessmen had donated \$7,500. The church itself raised \$2,500. The national church loaned \$5,000 and the Negro Knights of Pythias loaned \$15,000. The church was finished and today is debt-free.

Dr. Deslandes' building and salvaging has had its dark periods, he admits.

"There are times when you don't feel like cussing or praying. Then is the time to keep quiet, cool and stop and think. Never pray until you think. Never ask God to help you when you can do it yourself. You can always get help when you need it."

Religious News

By NORA HOLT

Methodists Will Elect 2 Negro Bishops In '52

The Methodist Church Conference's Commission on Expense and Agenda, meeting at Bennett College, Greensboro, N. C., decided that the Central Jurisdiction of the Church will hold its next-quadrennial conference in Tindley Temple, Philadelphia, in June, 1952. Composed of an equal number of clerical and lay delegates from the 19 colored conferences of the Methodist Church, the Conference will elect and consecrate two new bishops.

Bishop A. P. Shaw and Bishop E. W. Kelly of the Baltimore and St. Louis areas, respectively, will be retired at the conference on the age limitation rule. The two new bishops will not be necessarily assigned to those areas, however, as Bishop R. R. Brooks of New Orleans and Bishop J. W. E. Bowen of Atlanta could replace the retiring bishops, and the new bishops assigned to their areas.

The Central Jurisdictional Conference will have approximately 150 delegates representing Methodism's 350,000 Negro members. Previous sessions were held in St. Louis, 1940; Greensboro, N. C., (Bennett College) 1944; and Atlanta (Clark College) 1948. The Rev. N. W. Moore, Jr., pastor of Tindley Temple, will be host pastor in 1952.

Manhattan Temple No. 93A, IBPOE of W., was held at Frederick Douglass Cemetery, S. I., Oct. 8, attended by many dignitaries of the order. Present were the husband of the deceased, Harry Haynes, Mrs. Della Piggett, and Mrs. Edna Hall, PDR, who read the eulogy and prayer. Solos by Daughter Ruler Agnes Bold and Mrs. Beatrice Franklin.

The Rev. Simon Small, a native of Texas and graduate of Clark College, has been named pastor of a new Methodist church be-

Class Scores Bishops' Non-Segregation Stand

CHARLESTON, S. C., Jan. 31—(AP)—A men's Bible class here has denounced Methodist bishops for working to renounce racial segregation.

The John Wesley Methodist Church class of 36 members unanimously adopted a resolution declaring that the bishops failed to express "the wishes, desires, beliefs or opinions of a large segment of Methodist laymen."

The reference was to the active leadership of Methodist bishops in the Federal Council of Churches for Christ in America. The council has called racial segregation "unnecessary and undesirable."

Bishop And Mrs. Bowen

To Hold Open House

The notices to the open house of Bishop and Mrs. J. W. E. Bowen which were sent to the ministers included also the members of those churches.

The date — Saturday, February 11. Time — 5 p. m. at 197 Foundry Drive S. W.

Bishop Shaw to Preside Over White Conferences

BALTIMORE — Bishop Alexander P. Shaw of the Baltimore area of the Methodist Church has been given the distinguished honor of having been chosen the first bishop of his race in the history of Methodism to be president of a white conference.

The Western Jurisdiction of the Methodist Church has selected Bishop Shaw to hold two of its spring conferences in 1950—the Southern California-Arizona Conference and the Latin-American Provisional Conference.

The Southern California-Arizona Conference is one of the strongest conferences in the church. It has a ministerial membership of around 400, with an equal lay delegation. The conference session will be held in Redlands College, Redlands, California, June 19-25.

The Latin-American Provisional Conference will be held in Los Angeles, Calif., June 16-19. This conference is a Latin-speaking conference.

Bishop Shaw First Of Race To Head White Conference

BALTIMORE, Md. — Bishop Alexander P. Shaw of the Baltimore Area of the Methodist Church has been given the honor of having been chosen the first bishop of his race in the history of Methodism to serve as president of a white conference.

The Western Jurisdiction of the Methodist Church has elected Bishop Shaw to preside over two of its Spring conferences in 1950—the Southern California-Arizona Conference and the Latin-American Provisional Conference. The Southern California-Arizona Conference is one of the strongest conferences in the church. It has a ministerial membership of approximately 400, with an equal lay delegation.

The conference session will be held in Redlands College, Redlands, Cal., June 19-25. The Latin-American Provisional Conference will be held in Los Angeles, Cal., June 16-19. This conference is a Latin-speaking conference.

Other Negro bishops have been honored to preside in a single session of an annual conference, but this is the first time a Negro bishop has been the official president of an entire conference session.

Bishop Accorded Unusual Honors



Bishop Alexander P. Shaw has been chosen as the first bishop of his race in the history of Methodism to serve as president of a white conference.

COUNCIL INVITES BISHOP A.P. SHAW Baltimore, Md. The Council of Bishops of the Methodist Church recently announced that the Southern Arizona Conference has invited Bishop Alexander P. Shaw to hold its next session this spring.

Courier
Sat. 4-1-50
Pittsburgh, Pa.

WHAT ABOUT BIBLE, TOO?

Ban S. S. Literature, Too Much Brotherhood

TAMPA, Fla.—Religious pictures showing the colored and white races on an equal basis are too much for the Hyde Park Methodist Church congregation here, and so the church has banned all literature from the denomination's official Publishing House.

The church publications, "The Advocate" and "High Road," were the chief offenders of the Hyde Park Church's view of race relations, but the stewards voted to discontinue use of all the denomination's publications so that it would be known that they do not approve of the publishing house's policy. The ban applies to 40 publications.

Pastor Favors Ban

One picture in particular which is reported to have stirred the ire of the white congregation was a picture, in a publication for youths, which showed a colored boy and a white boy looking at a magazine together.

Queried on the church's action, the pastor, Dr. A. O. Murphy, declared, "A trend, which in our judgment is unwise, has developed in recent months in the treatment

of race problems by two Sunday school publications."

One church leader described the move as an effort to stop this method of handling a delicate problem. Membership of the church is about 1610, one of the South's largest. The stewards of the church have announced that they will spread word of their action to other Methodist churches in the South.

Two Colored Churches Announced

CHICAGO, Ill.—Tindley Temple Methodist Church, Philadelphia, and Saint Marks Methodist Church, Chicago, both colored congregations, are among the 12 largest churches of the denomination, according to announcements by the Rev. Albert C. Hoover, a pastor of the church's staff.

The figures are from the forthcoming general minutes, a compiled publication of official 1949

statistics from the annual conference of Methodism. Tindley Temple, of which the Rev. Noah Watson Moore Jr. is pastor, has a membership of 5,362, and is surpassed only by First Church, Houston, Tex. (7,901), Metropolitan Church, Detroit (6,800), and Highland Park Church, Dallas, Tex. (5,893). Saint Marks Church, Chicago, ranks eleventh, with 4,468 members. The Rev. Dr. Matthew Walker Clair Jr. is the minister.

Negro Bishop, Mississippi Native, Is Presiding Over White Church Conference

REDLANDS, Calif. — (AP) — For the first time in the history of Methodism, a Negro bishop presides Tuesday over a white conference at the week-long 100th session of the the Southern California-Arizona annual conference of the Methodist church.

Bishop Alexander P. Shaw of Baltimore, Md., was specially invited by the conference to preside at the gathering which began Monday on the campus of the University of Redlands. Last night and other church leaders were entertained at a reception given by Dr. George H. Armacost, president of the University, and Mrs. Armacost.

The bishop heard reports Monday that churches and individuals have pledged more than \$1,100,000 for the Methodist "Advance for Christ and His Church" campaign.

Bishop Shaw, born in Abbeville, Miss., studied at Rust College, Holly Springs, Miss., Gammon Theological Seminary, Atlanta, Ga., and Boston College and was ordained in the Methodist ministry in 1908. His pastorates have been in Westminster, Md., Harrisburg, Pa., Winchester, Va., Little Rock, Ark., and Los Angeles. For five years he was editor of the Southwestern edition of the Christian Advocate.

Elected a bishop in 1936, he served four years in New Orleans and is beginning his second quadrennium in Baltimore. The church recognizes him as an outstanding preacher and one of the leaders of the Methodist central jurisdiction.

Negro bishop presides over white conference

REDLANDS, Calif., June 20 — (AP) — For the first time in the history of Methodism, a Negro bishop presides over a white conference at the week-long 100th session of the Southern California-Arizona annual conference of the Methodist Church.

Bishop Alexander P. Shaw, of Baltimore, Md., was specially invited by the conference to preside at the gathering which began yesterday on the campus of the University of Redlands.

Bishop Shaw, born in Abbeville, Miss., studied at Rust College, Holly Springs, Miss.; Gammon Theological Seminary, Atlanta, Ga., and Boston College and was ordained in the Methodist ministry in 1908.

1st Negro To Receive This Honor

SAN FRANCISCO, Cal. — A new precedent in Methodist history was established last week, when Bishop Alexander Preston Shaw, of Baltimore, presided over the Southern California-Arizona Annual Conference on the Redlands University campus.

This is the first time a Negro Methodist bishop presided over a so-called "white" conference. There are several colored churches, however, in the conference served by colored pastors.

Negro Methodist bishops, however, are assigned to areas composed of the colored congregations of the denomination numbering some 350,000 members.

The assignment of Bishop Shaw to the presidency of this great conference was made by the Council of Bishops in response to a formal request to the council that a bishop of the Central (Negro) Jurisdiction be assigned to preside over the conference during this quadrennium.

Bishop Shaw is well known in California. He was for 17 years pastor of Wesley Methodist church in Los Angeles, from where he was elected to the editorship of the Southwestern Christian Advocate, official journal for Negro Methodists, in 1931.

He was elected a bishop of the Methodist Episcopal Church in 1936 and assigned to the New Orleans Area. In 1940 he was sent to the Baltimore Area. He will retire on the limitation of age in 1952.

In New York last week, liberal Bishop G. Bromley Oxnam announced that Bishop Shaw will preside over the annual session of the New York Conference next spring.

Famed Negro Methodist Bishop Presides at Southwest Meeting

RIVERSIDE, CALIF., June 24 — (AP) — Building youth by giving it responsibilities has made Bishop Alexander P. Shaw, of Baltimore, beloved by his own Negro race and highly respected by Americans generally.

For nearly 50 years, Bishop Shaw has been teaching, counseling and helping his people with their problems.

He started as a small town pastor. Then he became minister of the Wesley Chapel Church in Los Angeles, editor of the Southwestern edition of the Christian Advocate in New Orleans, and finally a bishop of the Baltimore area, where he has more than 100,000 Methodist Negroes in his jurisdiction.

The bishop reached the pinnacle of his career here this week when the Southern California-Arizona Methodist Conference bestowed upon him its highest honor, that of presiding officer at its centennial session. It was the first time in the history of the church that a Negro had presided full time over a conference of white ministers.

At 71, Bishop Shaw stands erect 6 feet, 3 inches. He has a droll manner which often disarms his listeners. The son of slave parents and one of 11 children, he started out to be a school teacher but eventually followed his father and an elder brother into the ministry.

When at Los Angeles' Wesley Church in the late twenties, Bishop Shaw set some of the elders agog and developed a pattern followed widely in today's churches of giving youth bigger responsibilities. He often called upon them to fill the pulpit and proudly recalls that he regularly had as many as 300 youngsters attending services on Sunday mornings.

The bishop prides himself upon the fact that his sermons and addresses are simplicity itself.

"I don't want to exact so much energy from my listeners that they won't have any energy left to do what I ask them to do," he says.

When he finds a church bereft of achievement and a pastor of like tendencies, "I try to join them together," he says. "There is no point in wasting the energies of an outstanding man on a congregation which doesn't show that it wants to meet the responsibilities of the community, church and God."

Threat To Protestantism Sounded By Gammon Prexy

Atlanta conference Methodists were told last week that the future of the Protestant faith in America lies in an adequate trained and intelligent ministry. This warning was sounded by Dr. Harry V. Richardson, youthful president of Gammon Theological Seminary and a Harvard and Drew University graduate.

Dr. Richardson, who addressed the conference at the Friday night's session on the occasion of the anniversary of the Board of Education, called attention to the "increasing competition facing Protestantism from other religious faiths and urged greater support to Gammon by those who should be rightly concerned by the threat of such competition."

"Gammon stands today," he declared, "the leading institution in America of which we all may be justly proud." The school has a full-time librarian, a student body of 70, with 55 Bachelor of Divinity candidates, 10 women candidates for the Master of Arts degree in Religious Education, and 5 candidates for the Master of Theology degree.

Dr. Richardson told the Methodist delegates and ministers that at the 1950 graduation the Seminary had 14 men and 4 women. Improvements in the school plant and in the program have been made.

He also called attention to the progress being made in audio-visual equipment. The seminary is not only interested in training new ministers, declaring the president, but likewise in serving the men in the field. He urged the pastors and layman to utilize the seminary's services.

METHODIST WOMEN MOVE TO END SEGREGATION

CLEVELAND, Ohio — Methodist women launched a drive to call upon the General Conference of the denomination which meets in 1952 to "rid itself of the son of segregation in the organizational structure of the church," at the final session of the third quadrennial assembly of the Woman's Division of Christian Service held in Music Hall here.

On the issue of church segregation the delegates recommended "the adoption of memorials and resolutions by jurisdictional conference, district and local groups that will call upon the General Conference of The Methodist Church to work with greater speed to rid itself of the sin of segregation in its total organizational structure."

The recommendation was prefaced by the following statement:

"We recognize with repentant hearts the continuing evidences of the un-Christian patterns and practices in The Methodist Church on the local, conference, and jurisdictional levels. We believe that the church is called of God to point the way by both its pronouncements and its practices toward a fellowship that knows no barriers of separation among God's children."

The statement expressed agreement with Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, that "there is a small kingdom in the life of every Christian over which he has complete control, and that in that area he must wipe out all prejudice and intolerance."

More than 200 colored women were among the 3,500 delegates the race members representing the 19 colored conferences of the denomination in the United States.

Dr. Mays Touches Off Vote Campaign By Church Women

CLEVELAND, Ohio—“The white Christian does not have to bow to prejudice,” Dr. Benjamin E. Mays, Morehouse College president and Courier columnist, told the Methodist assembly of the Women's Society of Christian Service here last week. “Despite the mores, the laws, it is within his power to break the chains of prejudice,” he said.

“The white Christian does not have to follow the propaganda that the Negro must be kept down, denied human rights, segregated, lynched, discriminated against in education, industry, politics, government and life generally,” he declared.

CAN LEARN TRUTH

“He can find out the truth about the Negro. He can know what science says about race. He can know what the Federal Constitution records with respect to equality of opportunity for all. He can learn what Christian religion says about man,” he continued.

Dr. Mays' address touched off a decision by the 3,500 delegates—representing almost a million and a half Methodist women—to launch a nation-wide campaign to get every one of the million and a half Methodist women to register and vote in national, state and local election. The drive will be called the “National Citizens Roll Call of Methodist Women.”

Sessions were held in Cleveland's huge Music Hall.

Top Church Group To Launch Drive Against Race Bias

CLEVELAND, Ohio—After a five-day session, the Assembly of the Methodist Women's Society of Christian Service passed a resolution here Friday calling on the Methodist Church to work for full and complete racial integration on all levels.

The resolution was not passed without some opposition, however, as there was a group which felt that should the integration policy be adopted, a loss of power for Negroes would result.

OPPOSITION EXPLAINS

This group came from the Central Jurisdiction headed and run by Negroes. Their objection was based on the feeling that top-bracket posts would not be given to Negroes under a changed set-up.

However, certain Negro leaders on the other side, declared that there was no interest in having Negro churches within white conferences, but the total elimination of racial lines within the church, so that ministers would serve in any Methodist church without regard to color.

MUST FACE ISSUE

Supporting the resolution, a white delegate from Philadelphia declared: “Segregation in the Methodist Church is inconsistent with Christianity. We are all children of God. By sidestepping this issue, we will dash the hopes of many men and women who are watching us and this meeting.”

Mrs. Mildred McAfee Horton, war-time head of the Waves, challenged churchwomen to set an example by unprejudiced treatment of racial relations, rather than by “lip service.”

INTEGRATION PROGRAM

Plans to be worked on by the women include bringing women of various races together in programs, institutes, discussions, studies and other activities, to weld a closer organization; sharing of district conferences and

jurisdictional leadership training opportunities without racial limitations; efforts to persuade the Methodist General Conference to wipe out segregation across the board, and to fight for this when the conference meets in San Francisco in 1952.

Missionary Work Needed in U. S. Says African

African Does Missionary Work in U. S.

Finds 2 Gods in America

Here to Preach,

Finish Studies

SALISBURY, N.C. — Racial discrimination which he has encountered in the United States has led the Rev. Albert C. Anonye to believe that missionary work is needed right here as much as in his native Africa.

Here, he says white men pray to their own personal white god in their churches, and the black men in their churches do not feel any relationship with this god. Yet, white-skinned missionaries for many years told Africans that God is the father of all men.

This information about the Nigerian was carried in the Christian publication, "Onward," which is published in Toronto, Canada. Author of the item is Miss Helen C. Abell who attended Cornell University summer school last year with the Rev. Mr. Anonye. He is currently studying at Livingstone College here.

Center of Attention

On the Cornell campus he was the constant center of attention of students, and various stories about him floated around. In his dress one never knew in what garb he would appear on the following day.

This would include a flowing white robe and large turban on one day; a snow-white business suit, the next; a shapeless striped blue and white toga-like garment hanging from his broad shoulders or a plain severely cut black suit complete with starched white clerical collar. He is in the United States to complete his academic training and to share his deep religious convictions with both races here.

Living Christianity

While traveling in the South, he

boarded a bus; sat in the front seat and was ordered to move. The Rev. Mr. Anonye told the driver and other passengers that he had recently flown half-way round the world, while visiting many other countries in all of which a man was judged for his worth as a human being and not by his color.

The bus driver apologized, and the cleric kept his seat. Requested to preach in both colored and white churches throughout the country, he emphasizes living Christianity, the practice, not just lip-service.

Miss Abell says that "in truth the Rev. Mr. Anonye is a missionary to America."



Nigerian-born, the Rev. Albert C. Anonye, contends that the need for missionaries is greater in America than his native Africa. He's pictured here on the campus of Cornell University, Ithaca, N.Y., with Sister Flavia Marv. left, and Sister M. Bernadette.

President Asks Unit to Keep Promises

Sept. 9-16-50
**Foreign Body Praised for Money
Raising Success; Bid for Equality**

PHILADELPHIA

A sharp criticism of the operation of the Home Mission Board, headed by Dr. T. Theodore Lovelace of Chicago, was registered Thursday by Dr. D. V. Jemison, president of the National Baptist Convention in his 10th annual address before the body.

Dr. Lovelace, who succeeded his father to the high salaried post over a decade ago, was re-elected in a blanket motion returning all officers to this posts.

Dr. Jemison said, "this Board is doing a great work, but it does seem we have complaints from time to time relative to the operations of our work."

Complaints Registered

"We do wish the Board will promise to do more and will do all that it promises to do. It undertook the work of supporting the Walter Brooks Foundation Fund, and for a while everything went well.

"Then, there came complaints regarding the payment of the workers of this fund who had been hired to carry on the religious obligations of this foundation. We hope that the main trouble will be found and adjusted."

Dr. Jemison spoke in commendation of the Foreign Mission Board, headed by Dr. C. C. Adams of Philadelphia, which has doubled its activities in raising money and supporting mission work over seas.

Praises Predecessors

"Dr. Adams has raised more than twice the amount raised by his predecessors," the president said. "The people will give him money because they say he will do as he promises regarding the expenditures."

The convention president also urged support of the work of the Sunday School Publishing Board, headed by Dr. A. M. Townsend of Nashville; the \$275,000 Bath House project at Hot Springs, Ark., headed by Dr. Townsend; and the American Baptist Theological Seminary headed by Dr. R. W. Riley.

He mentioned, too, the outstanding work of the Rev. E. W. D. Isaac Jr.,

the Woman's Convention, of which Dr. Nannie H. Burroughs was re-elected president; the National Baptist Training School at Nashville, Mrs. V. A. Edwards, president;

The Laymen's Convention headed by J. C. McClendon of Mississippi; the Education Board, headed by Dr. C. A. Perkins of Birmingham; and the Ministerial Benefit Board, headed by Dr. M. Kirby of Chattanooga.

Lauds Court Decisions

Dr. Jemison, in his address, also expressed gratitude to the U.S. Supreme Court for its decision on segregation and discrimination.

"The President has made no willful mistakes," he said. "If there have been mistakes in anything, they have come from the head and not from the heart."

"The colored American is within his rights when he asks for anything that any other American has."

Want Equal Opportunity

He insisted that "the thing that we want is equal opportunity to stand on our own feet and do whatever other mortals do, without discrimination and segregation."

"We want to see the Fair Employment Practice Bill passed, and when we do the same work as other mortals, we want the same wage as other mortals get."

In conclusion, he paid tribute to the more than 40 clerical members of the Convention who died during the year.

Race Hatred Falling, Mission Funds Rise, Negro Baptists Told

The Social Service Commission of the National Baptist Convention of the USA reported to delegates in Convention Hall yesterday that racial barriers were crumbling daily, especially in the South. The convention, which represents 4,000,000 Negro Baptists, has been meeting all week and will continue through Sunday.

"It is heartening to the Negro to see the walls of injustice and inequality crumbling daily before our eyes," the report said. "This is seen in employment, in education, in housing, in travel, in entertainment and occasionally in religious circles."

"WALLS ARE TUMBLING"

"Do not listen to the soap box orators in Harlem. Go to Atlanta, Birmingham, Durham, Jacksonville, Memphis, Houston or Dallas or any village in between and your soul will shout 'Hallelujah, the walls are tumbling down!'"

The report continued, "The Negro struggle for justice and equality has not disturbed his patriotism. This commission joined with other church leaders in a call for a peaceful settlement of the Korean situation."

CRITICIZES ACCUSERS

"It has come to pass in America that it is hardly possible for one to speak out for peace and justice without one being called Red. The church of Jesus Christ must call for peace and justice even in the midst of war. Justice for North and South Koreans, for India, for Africa, for Jews, for all people everywhere. In justice for all men is our hope for abiding peace."

The report said the Baptists were grateful for the discovery of atomic power, but they shuddered to think that it is managed by military and political leaders who may not have the moral and spiritual insight to turn it into channels of service to humanity. The commission's report was presented by the Rev. S. F. Ray, of Brooklyn, and was accepted by the convention.

Delegates to the 40th annual session of the National Baptist Convention will meet yesterday that, since the war, American Negro Baptists have increased their support of foreign missions from \$50,000 to \$250,000 a year.

The report was made by Rev. Marshall L. Shepard, chairman of the assemblage, and Rev. C. C. Adams, secretary of the convention's foreign missions board, which has offices at 701 S. 19th st.

Today at 3 P. M., the 30,000 delegates, and the 125 congregations in the Philadelphia area, will attend a mass meeting in the headquarters at Convention Hall, when they will hold an open discussion on the advancement of missions. The missions are largely centered in Africa. The audience will be accommodated in Irvin Auditorium, 34th and Spruce sts.

The keynote address will be delivered by Rev. M. E. Wilson, of Cleveland, at the 3 P. M. session, while Rev. Dr. Benjamin Perkins, also of Cleveland, will address the same group at 5:30.

The convention will be brought to a close with special services at 8 P. M. with all delegates taking an active part.

Ranking Baptist Woman Entertains at Dinner



Officers and state presidents of the Woman's Convention of the National Baptist Convention were dinner guests of Miss Nannie H. Burroughs, national president, at the Kirkland Tea Room in Philly last week. Seated, from left, are Mrs. H. Gibbs, Alabama State president; Dr. Burroughs, and Mrs. M. O. Ross of Detroit, first national vice-president. Standing are Mesdames Corrie Watts of Alabama, Southern Director; E. W. Tyree of Columbus, Ohio, national recording secretary; Ella V. Frye of Washington, National Director of Young People; Miss Primrose Funches, of Chicago, Western Director; and Mrs. Bertha C. Winston of Baltimore, Eastern Director.

Dr. Jemison Re-elected, Blasts Bias

25,000 Attend National Baptist Confab in Philly

By B. H. LOGAN
(Courier Religious Editor)

PHILADELPHIA — Nearly 25,000 delegates attended the seventieth annual sessions of the National Baptist Convention, Inc., which closed here Sunday after six days of harmonious meetings. So huge was attendance of visitors and delegates that it was necessary to hold the meetings at

seven different locations.

A highlight of the convention was the brilliant annual address by Dr. D. V. Jemison, president of the convention, who spoke on Wednesday and was re-elected amid an ovation. The main sessions were held at Convention Hall, historic meeting place.

RAISE \$100,000

The convention raised more than \$100,000 during the sessions, with the Women's Auxiliary reporting more than \$40,000. Large sums were raised for the Bath House at Hot Springs, Ark., the National Baptist Training School and the American Theological Seminary. The convention represents more than 24,000 Baptist churches.

Ranking state officials of Pennsylvania were on hand at a pre-convention welcoming ses-

sion on Tuesday, and paid tribute to the Baptists. Among them were: Governor James H. Duff, who was presented by Atty. E. Washington Rhodes; U. S. Senator J. Francis Myers (R.); Mayor Bernard R. Samuel of this city; City Councilman F. Garmin, Bishop D. Ward Nichols of the AME Church, and others.

Dr. J. C. Austin, pastor of Pilgrim Baptist Church, Chicago, responded to the welcoming addresses.

ASKS FULL RIGHTS

Dr. Jemison made a bristling demand for full rights for Negroes in this country in his annual address. "The Negro is within his rights when he asks for everything that his fellow white Americans have," declared Dr. Jemison. He also warned the nation that American Negro soldiers now fighting in Korea "ex-

pect and deserve more than an inferior citizenship at home."

Dr. Nannie H. Burroughs of Washington, D. C., thrilled the convention with a sparkling address Friday. The concurrent sessions of the women's department were held with crowded audiences every day. Fine reports and great programs featured these sessions.

The music convention carried large crowds at each session, headed by Miss Mahalia Jackson, Celeste Scott, Willie Jones and Theodore R. Frye, president of the music convention. A testimonial program honoring Dr. Jemison was held at Tindley Temple Methodist Church on Friday, featuring outstanding singers from all parts of the country.

\$200,000 BUDGET

The Foreign Mission Board reported on missionary activities during the year. This board has an annual budget of \$200,000. Dr. Marshall L. Shepard is chairman, and Dr. C. C. Adams is corresponding secretary.

Among active participants were Dr. T. S. Harten, Brooklyn, N. Y.; the Rev. E. W. D. Isaac and Dr. A. M. Townsend, Nashville, Tenn.; the Rev. W. W. Whit of Birmingham, Ala., who made the motion to re-elect Dr. Jemison; the Rev. L. M. Foster, Albany, N. Y.; the Rev. W. P. Carter, Los Angeles, Calif., who preached the annual sermon; Dr. E. W. Perry, first vice president of the convention; the Rev. V. J. Robinson, chief secretary of the convention, and many others.

Roll Out Welcome Mat in Philadelphia

PHILADELPHIA—The "City of Brotherly Love" rolled out the welcome mat for 20,000 visitors and delegates who are here this week for the seventieth annual session of the National Baptist Convention, Inc. Dr. D. V. Jemison, president, is presiding. More than 24,000 churches, with a total membership of more than 4,000,000 members, comprise the convention rolls, and total income of the convention is nearly \$2,000,000 a year.

There was a pre-convention program in Convention Hall, Sept. 7, featuring a 1,000-voice choir, with Prof. George Randolph directing, assisted by Prof. Walter Moss.

000 delegates, representing the convention's 4,000,000 members. Dr. Jemison stated that "the Negro is within his rights when he asks for everything that his fellow white Americans have."

"This convention," he added, "thanks the United States Supreme Court for its decision against segregation and discrimination in public transportation. When Negroes do wrong, they should be punished; but justly so. They still need fair trials, especially in the South."

FULL NEGRO RIGHTS ASKED

Baptist Leader Points to Those of Race Fighting in Korea

SPECIAL TO THE NEW YORK TIMES.
PHILADELPHIA, Sept. 7.—The Rev. Dr. D. V. Jemison, president of the National Baptist Convention, told the group's seventieth annual assembly today that Negro soldiers now fighting communism in Korea "expect and deserve more than an inferior citizenship at home."

In his annual report to the 10-

Baptists Reelect Dr. D. V. Jemison

PHILADELPHIA, Pa.— (SNS)—
The National Baptist Convention
Inc., USA, Thursday re-elected Dr.
D. V. Jemison as president. Dr.
Jemison was unopposed for his po-
sition which he has successfully
filled. *daily worker*

Earlier in the day, excellent re-
ports were made by all states, the
Georgia Baptist Educational Con-
vention, Dr. W. H. Borders, presi-
dent and the General Missionary
Baptist Convention, headed by Dr.
L. A. Pinkston, being acclaimed for
their magnificent reports.

Oct. 9-9-30
Dr. Thomas S. Harten, of Brook-
lyn, New York, pastor of Holy
Trinity Baptist Church, and first
Regional vice president of the Con-
session which also featured com-
vention presided over the election
mittee and financial reports. Dr.
D. V. Jemison, Jr., delivered the
president's address.

PROMINENT SPEAKERS

Among the prominent figures at
the Convention were Dr. Roland
Smith, who addressed the gathering
Thursday afternoon, Dr. L. A.
Pinkston, who gave the Wednesday
night sermon. Others participating
in the Convention activities are Dr.
Sandy Ray, Brooklyn, N. Y. Rev.
G. B. Marignay, Dr. S. T. Alex-
ander, pastor, Mt. Zion Baptist
Church, Fort Worth, Texas, chair-
man of the finance committee, Rev.
E. D. Dorsey, Dr. John W. Good-
game, pastor Sixth Avenue Baptist
Church, Birmingham, Ala., Dr. J.
Raymond Henderson, pastor Second
Baptist Church, Los Angeles,
Calif., Dr. T. E. Weems, Cleveland
Ohio, Dr. J. C. Austin, pastor
Pilgrim Baptist Church, Chicago,
Ill., Dr. T. Theo Lovelace, secre-
tary, Home Mission Board, Chicago,
Dr. J. L. Jones, Chicago Heights,
Ill.

Among Georgians joining the
thousands of delegates were Dr.
and Mrs. L. S. Stell, Americus,
Mesdames Lorena Robinson, Luella
Morris and Cora Bell of Atlanta,
Dr. and Mrs. William H. Borders,
Mrs. Geneva Haugabrooks, Mrs. C.
M. Pearson, Rev. B. J. Johnson,
Mrs. L. J. Washington, Attorney
A. T. Walden, Mrs. E. L. Irvin,
Rev. C. N. Ellis and Rev. A. L.
Humphrev.

National Baptist Convention of America - (Kansas City, Mo.)

Philadelphia, Kansas City Host Conventions

Baptists in Session

Dr. Prince Presides

At Missouri Capital - 50

KANSAS CITY, Mo.—The National Baptist Convention of America opened its seventieth annual session Sept. 6 at Municipal Auditorium with the participation of the forty-eight states represented. Dr. G. L. Prince of Texas, president of the organization, is presiding over the sessions which drew some five thousand delegates, representing nearly 7,000 churches.

Every auxiliary of the convention, together with the parent body, is housed in the auditorium. The convention will end Sept. 10.

Sunday, the pulpits of almost all of the local churches, regardless of denomination or convention, will hear a visiting minister.

Council constituting convention at Cleveland, Ohio, Nov. 28-Dec. 1. Earlier the National Baptist Convention, U. S. A., Inc., with more than 4,300,000 communicants, voted to become a member.



SPECIALISTS IN ERECTING CHURCH BUILDINGS.—Mr. and Mrs. W. C. White of Houston were honored guests in Kansas City Sunday, Sept. 10, at the mortgage burning ceremony of the \$250,000 St. Stephen Baptist church, Truman Road and the Paseo, which was erected by Mr. White two years ago. The ceremony was a highlight of the 70th annual session of the National Baptist Convention of America of which Dr. G. L. Prince of Galveston is president. In remarks to the huge Sunday morning audience, Mr. White said that he is devoting all of his time now to the construction of church buildings. He is now in his 40th year in the building industry and has just completed the new St. John Baptist church building in Houston of which Dr. S. A. Pleasants Jr., is pastor.

Boyd Baptists Join National Church Body

NEW YORK — The National Baptist Convention of America last week became the 29th congregation to join the National Council of the Church of Christ in the U. S. A.

The Baptist affiliation brings to a total of more than 3,000,000 the communicant membership of the constituent churches of the National Council.

Formal acceptance of the 2,000,000-member church was announced by Dr. Luther A. Weigle, committee chairman and dean emeritus of Yale university divinity school.

The National Baptist Convention of America approved membership in the Council at its 70th annual convention at Nashville, Tenn., Dr. G. L. Prince of Galveston, Texas, presiding. Dr. Henry A. Boyd, secretary of the National Baptist Publishing Board, Nashville, Tenn., certified the application.

This Negro church will be the final Protestant communion to take action before the National

Primitive Baptists Hold Convention in Tallahassee

TALLAHASSEE, Fla. — The 43rd annual session of the National Primitive Baptist Convention was held here last week at the Philadelphia Primitive Baptist Church. The convention was opened on Tuesday at 8 p.m. with the official welcoming program.

Many of Florida's leading citizens brought greetings to the over 1000 delegates. Secretary of State R. A. Gray, Robert C. Parker, Dr. George W. Gore Jr., president of Florida A and M College, and many others brought greetings.

After the opening program Tallahassee citizens were invited to meet the delegates at a reception at the home of Deacon and Mrs. H. W. Landers, 728 Dover St.

Co-operative Reception

This reception was the courtesy of:

Griffin Chapel Primitive Baptist Church, the Rev. H. Hobbs, pastor; St. Mary's, the Rev. C. P. Allen; Macedonia, the Rev. L. Damon; St. Mary's No. 2, the Rev. L. Vaughn; and Philadelphia, the Rev. M. G. Miles, host pastor.

On Wednesday at 9:30 a.m., President W. M. Scott opened the convention proper. The Rev. J. B. Taylor of Bessemer, Ala., delivered the opening sermon. In the evening the L. Livingston, pastor of St. John Church of Dallas, Texas, delivered the annual sermon.

42nd Annual Meet

Primitive Baptists Close Meet

TALLAHASSEE, Fla. — Closing its forty-third annual session, the Primitive Baptist National Convention, selected Chattanooga, Tenn., for its 1951 convention city. Friendship Baptist Church, pas-

tored by the Rev. A. M. Tyler, will be host to the meeting.

Convention president, the Rev. M. M. Scott, pastor of New Salem Baptist Church in Tampa, Fla., said, "This was one of the greatest sessions in the history of the convention. We had a grand reception with the best courtesies extended to us."

SESSION SPEAKERS

Listed as convention speakers were: the Revs. J. B. Taylor, M. Edmonds, T. M. Batts, C. W. Herdon, G. W. Gibson, L. S. Livingston, W. A. Clark, G. E. Ford, P. B. Brantley, E. L. Loe, M. Tyler, A. F. Walker, E. Burland, C. T. Thrash, and B. A. Lawton.

The Rev. Mr. Scott, was re-elected president.

NAMED OFFICERS

Convention officers in addition to the Rev. Mr. Scott are: the Rev. P. D. Brantley, pastor of the Elizabeth Baptist Church, of Miami, Fla., vice president; the Rev. A. M. Tyler, pastor of the Friendship Baptist, Chattanooga, Tenn., second vice president;

The Rev. W. A. Clark, pastor, St. Peter's Primitive Baptist Church, Bessemer, Ala., third vice president; the Rev. E. M. Britt, pastor, Robert Street Primitive Baptist Church, Dallas, Tex., fourth vice president; the Rev. C. P. Allen, pastor, St. James Primitive Baptist Church, Tallahassee, recording secretary; the Rev. J. H. Kendrick, pastor, Mount Moriah Primitive Baptist Church, Charlotte, N. C., financial secretary;

The Rev. I. V. S. Carlyse, of Uniontown, Ala., treasurer; the Rev. M. Edmonds, of Plant City, Fla., statistical secretary; the Rev. U. R. Perkins, Tallahassee, editorial secretary; the Rev. G. W. Gibson, Birmingham, Ala., the manager of the publishing house; the Rev. T. M. Batts, Mobile, Ala., chairman of the publishing board;

The Rev. G. W. Herdon, Pensacola, Fla., secretary of the publishing board; the Rev. J. A. Williams, Eustis, Fla., Bible expositor; the Rev. M. J. Miles, A. B. M. A. pastor of the Philadelphia Primitive Baptist Church, was host pastor.

Religious News**President Truman Supports
Nat'l Bible Week Oct. 16, 22**

By NORA HOLT

The Laymen's National Committee with offices in the Vanderbilt Hotel, N. Y. C., has announced the 10th annual observance of "National Bible Week," which has the support of churches and civic leaders all over the country. President Truman in giving Bible Week his wholehearted support, wrote to the committee; "The Bible remains the world's greatest book, the embodiment of those enduring principles upon which our country was founded."

The committee is requesting everyone to make it a special occasion of prayer, for the Government, armed forces, those killed in action in Korea, the wounded, the missing, and for all those who are not allowed to exercise God given human rights.

Governor Dewey and Acting Mayor Impellitteri as well as governors and mayors throughout the nation have issued statements in support of National Bible Week. Rear Adm. Reginald R. Belknap, USN, retired, is the Honorary Chairman and Alfred P. Kaake, Chairman.

26 Faiths to Form National Council

NEW YORK—When the National Council of the Churches of Christ in the U.S.A. is created this November, something really new will be added to church life in this country, religious leaders predict. They point to the fact that about 90% of the nation's Protestant and Orthodox church members will be related to the National Council.

Twenty-six church bodies (22 Protestant and four Eastern Orthodox) with a combined membership of 26,000,000 are slated to set up the National Council. Three other communions with close to 4,000,000 additional members may decide to join. Thirteen other denominations with about 13,000,000 members will be related to the National Council through one or more phases of its work.

Included among the denominations which have voted to join in establishing the National Council are the AME Church, Colored Methodist Episcopal Church, AME Zion Church and the National Baptist Convention. U.S.A., Inc.

Negro, White Protestants To Form National Churches Of Christ Council

CLEVELAND, Ohio — Delegates from five Negro Protestant church organizations will participate with representatives of 24 other denominations in the constitutional convention of the National Council of Churches of Christ in the United States of America here Nov. 28 thru Dec. 1.

The convention will be the culmination of 10 years of negotiation for further integration and cooperation among Protestant church bodies. Spokesmen for the various groups hope the new agency will make possible more effective, united action in many phases of Christian work.

The new national council will represent 150,000 parishes with a total membership of 31,000 Protestants and Eastern Orthodox Christians.

Negro organizations participating are the National Baptist Convention of America, the National Baptist Convention of America, Inc., the African Methodist Episcopal church, the African Methodist Episcopal Zion church, and the Colored Methodist Episcopal church.

Negro delegates and speakers include, Bishop A. P. Shaw, Baltimore; Bishop Robert N. Brooks, New Orleans; Bishop J. W. E. Bowen, Atlanta; the Rev. S. M. Riley, Chicago; the Rev. M. S. Allen, Atlanta; the Rev. R. M. Williams, Washington; Dr. M. S. Savage, Nashville; Taylor Seals, Lexington, Ky.; President M. W. Boyd, Morristown, Tenn.; Mrs. M. H. Baxley, Columbia, S. C.; Mrs. J. D. David, Shreveport, La.; Mrs. C. N. Richmond, St. Louis; Miss Sarah Ann Christoff, Beaumont, Texas; President David D. Jones, Greensboro, N. C.; Bishop John A. Gregg, Dr. Benjamin E. Mays, president of Morehouse College; and Bishop William J. Walls.

Religious News

Nat'l Council Of Churches Totals Thirty-two Million

A combined church membership of approximately 32,000,000, represented by 600 official delegates from 29 churches, Protestant and Eastern Orthodox, will be the nucleus in the establishment of the National Council of the Churches of Christ in the U.S.A. to be held in Cleveland, November 28-December 4, 1950.

Among the official representatives of the 29 Protestant and Eastern Orthodox communions who will transact the business of the Constituting Convention, will be leaders from the following Negro denominations: AME Church, AME Zion Church, Colored ME Church, National Baptist Convention, U. S. A. Inc., National Baptist Convention of America, and Negro church leaders with the Disciples of Christ, the Methodist Church, The Presbyterian Church in the U. S. A. and The Protestant Episcopal Church.

Dr. Luther A. Weigle, chairman of the planning committee for the National Council, explained that the significance of the new Council "will rest in its symbolic meaning as a move toward greater Christian unity; at the same time preserving the precious heritage of Christian liberty."

Secretary of State Dean Acheson will speak on the convention theme: "This Nation Under God," on Wednesday night, Nov. 29. Nationally known ministers who will participate in devotional and worship sessions include Dr. Ralph W. Sockman, minister of Christ Church, N. Y. C. and Bishop John A. Gregg, president of the Bishop's Council of the AME Church. Also Dr. Benjamin E. Mays, President of Morehouse College and Bishop William J. Walls of the AME Zion Church.

Realizing the need for a Christian institution of higher learning in the new Japan, a group of Americans of all races, launched recently in New York, a second annual Japan International Christian University fund raising campaign with a goal of \$10,000,000. Sponsors include Winthrop W. Aldrich, Gen. Charles Gates Dawes, Cecil B. deMille, John Foster Dulles, Marshall Field, III, Dr. Benjamin E. Mays, James G. Patterson, Dr. Channing H. Tobias, Mrs. Charles P. Taft, and Claude A. Barnett.

...

The Church of God in Christ is holding its 44th Holy Convocation in Memphis, Nov. 25-Dec. 15. Bishop C. H. Mason, active at 85 years, will preside. He is enjoying his 55th year in the pulpit. Bishop R. F. Williams of Cleveland, the national chairman, will direct the Bishop Mason's Day, assisted by bishops and leaders. More than 9,000 Saints are expected to attend the sessions. The staff of bishops include, Bishops James L. Hensley, Charles Pleas, B. M. Parker, Justice Bowe, and J. H. Boone.

...

The Children's Community Praying Band, Inc., 2775 8th Ave., and Gospel Temple Churches, Inc., are launching a \$25,000 Drive to establish a Religious Home of Rest for children and the aged. For years the two groups have taught many hundreds of children to pray, sing and sew, and also given them refreshments twice a week, free. Services are held Sundays and during the week. Rev. Sis. M. Lyle is founder of The Praying Band and Rev. Sis. E. Gray of Temple Church. Nelson Hill Secretary.

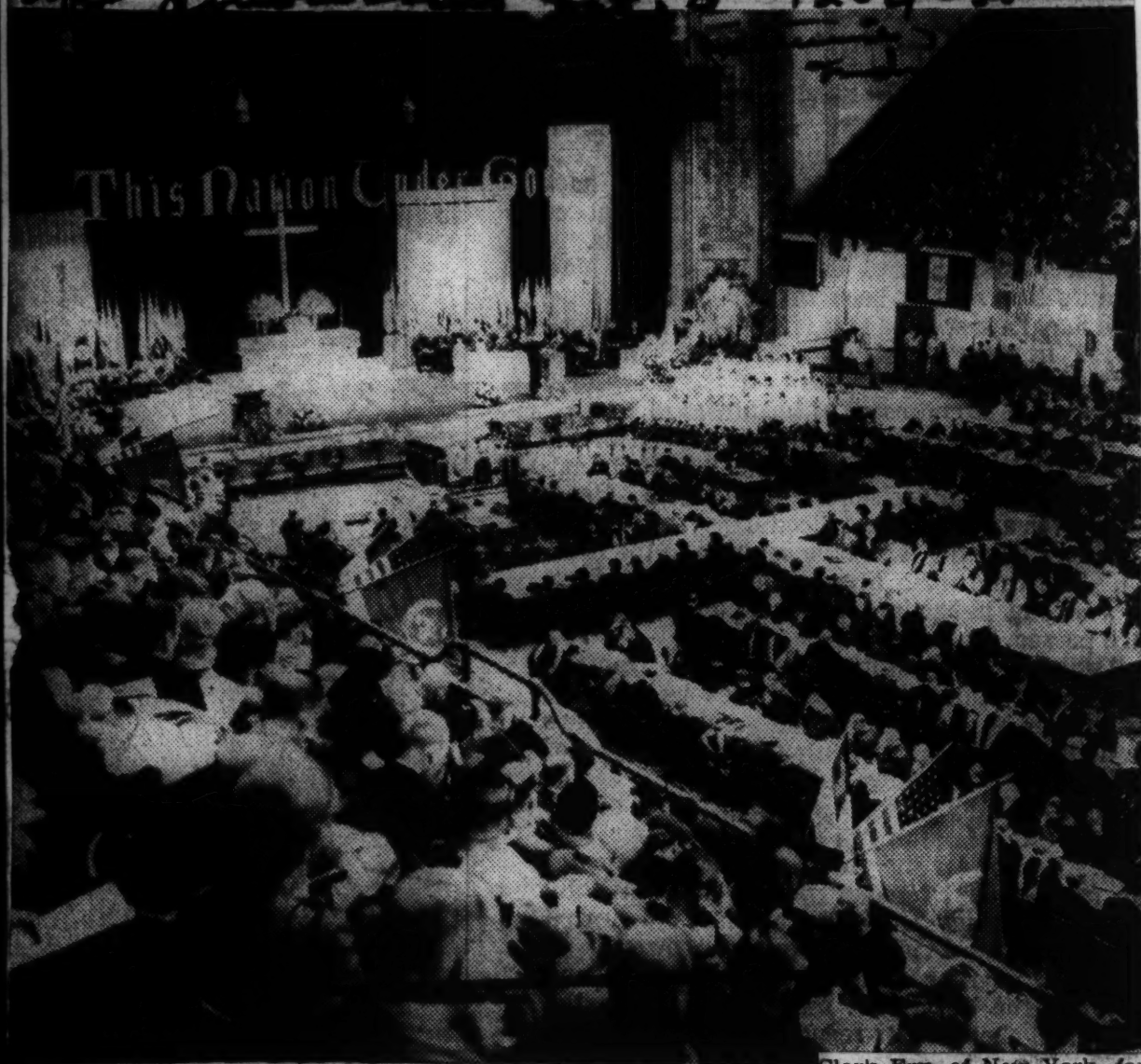
In one of the most unusual Thanksgiving Day observances ever held in New York City, eleven Protestant churches, all more than 125 years old, joined in the 125th annual Thanksgiving service at Congregation B'nai Jeshurun, 257 W. 88th St. Federal Security Administrator Oscar R. Ewing came from Washington to address the service, continuing the long line of distinguished Americans to occupy the pulpit on Thanksgiving morning which began 1825, when Mordecai M. Noah, most eminent Jew of his generation, spoke at the first Thanksgiving service of the newly founded B'nai Jeshurun. The National Conference of Christians and Jews honored this second oldest synagogue in New York with a Commendation for "its conspicuous service rendered to the promotion of good human relations during the one hundred and twenty-five years of its history."

"The Carnival Spirit" will be the central theme of the Annual Bazaar, given by the Church of the Master, 86 Morningside Ave., Nov. 30 and Dec. 1. An attractive Midway, will feature a Wheel of Fortune, Penny Pitch, Fishing Pond and many other games. A Popcorn vending machine and Juke Box with carnival tunes will add to the illusion. Booths will have arts, cards, and novelties on sale, also ices, cakes, and a Snack Bar with the famous "Sabrett Franks" from the Sabrett Meat Packing Co., and Hot Dawg Relish advertised on TV and put up by the Delta Meat Packing Co.

Other merchants who are supporting the Bazaar, are June Dairy, Co-Op Stores, Cushman's, Orbach's Loft Candles, Esquire Men's Shop, Marvin Novelty Co., and the firm of Philip Glick, among others.

Sunday, Dec. 3, at 3:00 p. m., a musicale will be given in the Church by the famous singer Sarah Vaughan and the Church Choir, with many prominent supporting artists. The Rev. James H. Robinson, minister, will autograph his new book, "Road Without Turning," at the Bazaar, Nov. 30 and Dec. 1.

70 of Our Delegates at This Historic Meeting



Scene of formation of the National Council of the Churches of Christ in USA in Cleveland last week which organized colored and white Protestants in a new body which takes the place of the Federal Council of Churches.

Mrs. Jackson, Dr. Adams *Journalist and Guide* Get Posts In New Council

CLEVELAND, Ohio —Prominent leaders of the National Baptist Convention of America, Inc., the National Baptist Convention, U. S. A., the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and other colored church groups participated in the constituting convention of the National Council of Churches of Christ in the U. S. A. which closed recently.

Mrs. Abbie Clement Jackson, Louisville, Ky., was elected one of the vice-presidents-at-large of the Council. She is executive secretary of the Woman's Home

and Foreign Missionary Society of the AMEZ Church. Dr. C. C. Adams, Philadelphia, Pa., corresponding secretary of the Board of Foreign Missions of the National Baptist Convention of America, Inc., is chairman of the division of the foreign missions.

It was a great moment in religious history as a representative of each of the 25 major Protestant and four Eastern Orthodox churches signed the constituting documents, and then heard the presiding officer, Dr. Franklin

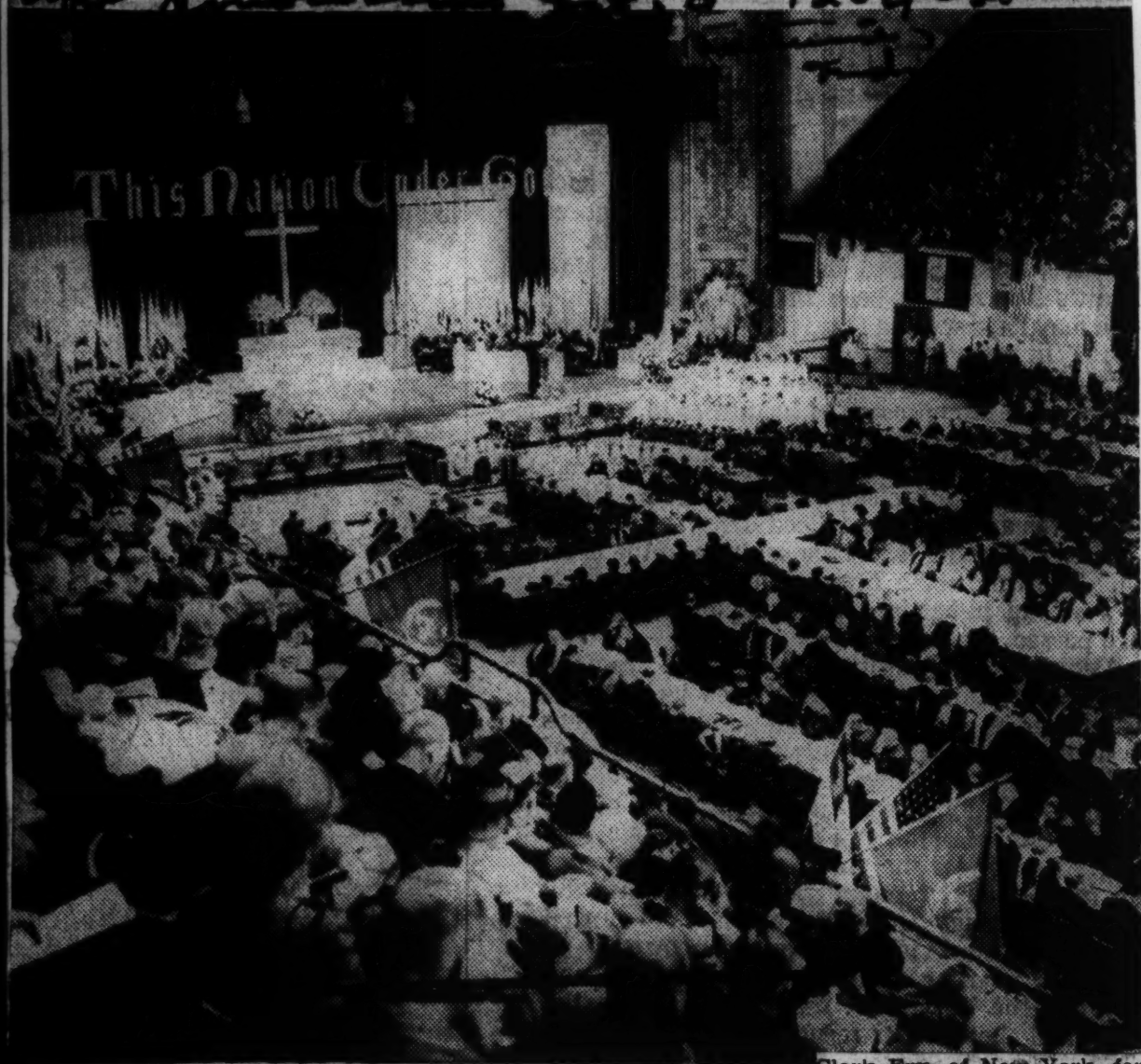
Clark Fry, of New York, formally declare the National Council "officially constituted."

COLORED MEMBERS of the Council's general board include Dr. L. L. Berry, Bishop S. L. Green and Bishop D. Ward Nichols, AME Church; Bishops C. C. Alleyne and W. J. Wells, AME Church; Bishop Bertrum W. Doyle and the Rev. B. Julian Smith, Colored Methodist Episcopal Church.

Also President David D. Jones, Bennett College; Bishop Alexander P. Shaw, Methodist Church; Miss Nannie H. Burroughs, George A. Crawley Jr., Dr. W. H. Jernagin, the Rev. U. J. Robinson, and the Rev. I. A. Thomas, National Baptist Convention, U. S. A., Inc.; and Dr. Henry A. Boyd, National Baptist Convention of America.

Members of the board were appointed by the constituting communions of the Council which they represent. Some of the denominations had not appointed their full quota of members to the board when the current list was announced.

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National Council of the Churches of Christ in the U.S.A.



AMEZ Leaders— Active at the recent National Council of Churches of Christ in the U. S. A., held in Cleveland, were these AME Zion leaders. Among them were Bishops J. C. Taylor, W. J. Walls,

J. W. Martin and E. B. Watson; Drs. D. C. Pope, H. B. Shaw, J. W. Eichelberger, Rufus E. Clement and R. Farley Fisher; Mrs. Abbie Clement Jackson, and the Revs. I. B. Pirece, J. C. Hoggard and Dr. W. A. Cooper.

Church Officer



Mrs. Abbie Clement Jackson
Louisville, Ky., daughter of
Mrs. Emma Clement, 1946
American mother of the year,
was elected vice president at
large of the new National
Council of the Churches of
Christ in the USA which was
organized in Cleveland, O., to
replace the Federal Council of
Churches.

Church Group Lays Plans For Bright Future

Sept. 2-11-50

The National Fraternal Council of Churches, formerly the National Fraternal Council of Negro Churches, meeting in the Bethel Baptist church, Dayton, Ohio, perfected plans for the future of the movement. A large representation of the Board was on hand and the Council was honored by the presence of co-founder and President Emeritus, Bishop Reverdy C. Ransom of Wilberforce, Ohio. In addressing the meeting, Bishop Ransom emphasized the unity and objectives of the Council as set forth by its founders. He called upon those into whose hands the Council has fallen, "not to allow the vision of the founders to fail." Others who addressed the meeting and spoke in glowing terms of the future of the work were: Drs. T. E. Huntley, St. Louis; J. R. Plummer, Cleveland; Lawrence McNeil, Dayton; Bishop J. C. Taylor, Memphis.

Reports Show Progress

Along the line of business, reports were heard from the executive secretary, the Rev. Calvin K. Stalnaker; the Washington Bureau, Mr. L. M. Suitt, director, and the field worker, Mr. R. W. Coleman. All of the reports indicated signs of progress and were received with enthusiasm. The report on the Washington Bureau showed that the headquarters at the present is paying for itself. The total receipts since the annual meeting in Richmond was in the neighborhood of \$8,000.

Public Relations Secretary

Mr. Irving K. Merchant outlined a full program of public relations for the information of the board. The matter of employing a Director of Public Relations will be a part of the annual meeting in April. The Board voted to hold its annual session, Wednesday and Thursday, April 26 and 27, with the churches of Buffalo, N. Y. Telegram was sent to President

Truman, commending his stand on Civil Rights.

Dr. J. M. Bracy, president of the Council, presided and enlivened the meeting by his wisdom and enthusiasm. In his opening remarks he emphasized the importance of unity among Protestants if they would cope with the issues, economic, moral, and spiritual of our day and time.

Public Mass Meeting

Tuesday night was Dayton Minister's Night. A mass meeting, over which Dr. Geo. W. Lucas presided, filled the spacious Bethel Baptist church. Many introductions of national celebrities were made, including Dr. W. H. Jernagin, president of the National Baptist Sunday School and B. T. U. Congres. Bishop J. C. Taylor of the A. M. E. Zion church was the principal speaker. Music was furnished by the Senior and Gospel choir of Bethel Baptist church. Dayton ministers raised \$239.00 for the council.



HEADS CHURCH COUNCIL—Chicago's Bishop William Jacob Walls, above, of the AMEZ Church, was elected president of the National Fraternal Council of Churches during sessions in Buffalo, N. Y., last week. Following his election, Bishop Walls addressed the convention.

Move Hits At Segregation In Churches

Journal and Guide
White Presbytery In Virginia Acts On Racial Question
Sept. 4-22-50

STAUNTON, Va.—Sentiment looking toward the ultimate elimination of racial segregation in the Protestant churches of America which has been on the upswing in the South for some time received further impetus at the meeting of the Lexington Presbytery here last week.

The Presbytery, at the end of its two-day meeting called on the Presbyterian General Assembly to dissolve the Negro Snedden Memorial Synod covering the southeastern part of the United States.

It asked that the churches and ministers of the Memorial Synod be incorporated in respective Presbyterian Synods in their areas.

IN PREVIOUS MOVES, the Presbyterians have directed attention to the un-Christian examples of racial segregation in the church, and have voiced sentiments favoring its elimination.

It was the 25th stated meeting of the Lexington Presbytery. Crab Bottom Presbyterian Church at Blue Grass was named as the site for the summer session some time in July and the Rev. R. W. Nevener of Tisgam Presbyterian Church was nominated as moderator.

Strong Non-Segregation Resolution Passed by Presbyterians in Ohio

Membership Integration Urged by Body at General Meeting: 852 Voters Present
By J. B. HARREN

CINCINNATI, Ohio—The 162nd General Assembly of the Presbyterian Church in America in its closing moments here Wednesday beat down a proposed amendment to the constitution which would have removed from the report of the Standing Committee on Social Education and Action section 5, entitled "Non-Segregation."

The section stated in part: "We express our gratitude for advances made during the past year in the direction of a non-segregated church and toward the elimination of racial discrimination in serving the needs of human beings."

"We commend governmental units and private agencies for specific achievements in providing:

- (1) non-segregated housing,
- (2) non-segregated community recreational facilities through parks playgrounds and swimming pools
- (3) non-segregated educational facilities in public schools and institutions of higher educational
- (4) instances of racial integration in the Armed Forces of the United States.

Membership Integration
"We commend local churches in which membership and full participation are accorded to persons without distinction based upon race or national origin."

"We urge our members to exert their influence and to utilize every opportunity to fulfill our declaration for a 'non-segregated church and a non-segregated society.'"

This declaration on the part of the church seemed like too much equality being tossed in the direction of the colored constituency to suit a commissioner from Texas who proposed an amendment that would simply state, "no discrimination to be practiced" between the members or races.

Warns Against Backwardness

The Rev. B. B. Evans, pastor of Carmel Presbyterian Church here warned the assembly that it would be a "step backward to accept such

an amendment." "The Church should go forward," he said, "even if some do not like it." The substitute clause was defeated.

Dr. Halley B. Taylor of 15th Street Church, Washington, the only colored moderator of a predominantly white synod (Maryland) lying along the Mason-Dixon line, was chairman of the resolutions-on-hospitality committee.

Elder J. T. Wilson of Due West S.C., served on the National Missions Committee and the Rev. Howard W. Givens of Charlotte was a member of the important Social Education and Action Committee.

The Rev. Frank C. Shirley, field worker for Catawba Synod, was elected chairman and convener, in charge of voting in group Number 5, which included the Catawba-Maryland and Atlantic Synod.

No Discrimination
The majority of the colored representation is in the Atlantic, Blue Ridge, Catawba and Canadian (ABC) Synods. Dr. Shirley did a radio broadcast Sunday morning over WCKY, Covington, Ky.

There were no reported instances of segregation or discrimination either on the part of the assembly, the hotels or principal dining establishments of the city. Local residents seemed surprised to learn that colored commissioners were stopping at the city's most exclusive hotels.

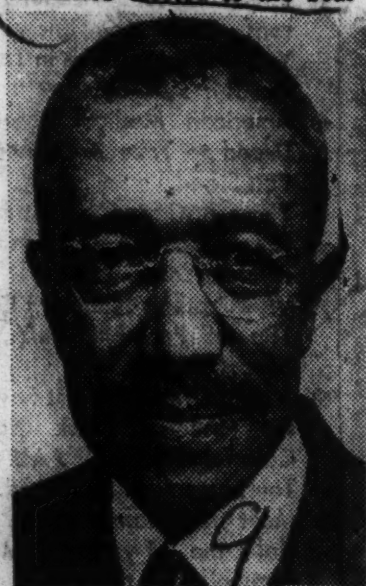
Some 852 voting commissioners attended.

On Monday morning more than 400 Elders gathered for a fellowship breakfast atop Hotel Gibson. There were only six colored commissioners present.

One man present had been an elder for 61 years. Farmers made up the larger percentage of elders. Several women elders were present.

Presbyterians Pull Cleric on Board

Post-Examiner
BALTIMORE
The Rev. John T. Colbert, pastor of Grace Presbyterian Church for the past 33 years, was one of the 14 ministers elected to the board



REV. JOHN T. COLBERT

of the National Missions of the Presbyterian Church USA.

This is the largest board of the Presbyterian Church and all of its other members, who were elected at the General Assembly recently, are white men.

Following the assembly meeting the National Board of Church Erections allocated some \$10,000 to Grace Church for building improvements and additions.

2 Units to Cost \$40,000

Grace Presbyterian according to Dr. Colbert, is now putting up two additional units at a cost of \$40,000. Later they plan to complete two other units at a cost of \$20,000.

The present church building drive already has realized some \$17,000 for this work which will cost around \$60,000.

Church Resort Ends Jim Crow

MONTREAT, N. C.—The summer assembly ground of the Southern Presbyterian Church will abolish segregation among adults in 1951. The ban will apply to designated delegates to the various Church's conferences here.

Church officials said this policy keeping with rulings adopted the board of directors of the Mountain Retreat Association, which governs this church-owned mountain town.

The directors' rulings were adopted at a meeting in Charlotte, N. C., May 31, on the eve of the denomination's general assembly which met during June in Massanutta Springs, Va.

Begin Drive to Enroll Protestant Women



Launching a nationwide drive to enroll a million American Protestant women on the Ecumenical Register of Church Women, Mrs. Ralph J. Bunche, wife of the former U.N. acting mediator in the Palestine dispute, puts her dollar in the Registration envelop. Watching from left to right, are: Mrs. Ruth Bryan Rhode, former U.S. minister to Denmark; Mrs. Harper Sibley, president of the interdenominational United Council of Church Women, which is sponsoring the Register; Mrs. M. Murdoch MacLeod, executive secretary of the Council; and Mrs. B. W. Hamilton, chairman of the Council's Registration Committee. The setting was held at Council headquarters, 156 Fifth Avenue, New York City.

Mrs. Bunche Aids Church Unity Drive

NEW YORK — Mrs. Ralph J. Bunche and Mrs. Ruth Bryan Rhode, former U.S. minister to Denmark, last Wednesday helped to launch a nationwide program to put a million American Protestant Women on record for Christian unity throughout the world. The two women met here in the United Council of Church Women and signed along with others the Ecumenical Register of Church Women on which the million other women are to be enrolled.

The project which will be known as the "First Million" is sponsored by the United Council, an organization made up of women of every major Protestant denomination in State and local councils across the country. Mrs. Harper Sibley is president of the Council.

Noting the occasion Mrs. Sibley said: "It is time that church women, like other groups, stand up and be counted for their strength and their loyalties. The registration cards you have received as part of our First Million are your way of being counted as card-carrying Christians."

Present at the meeting where Mrs. Bunche received her card was Mrs. Edith Alexander, executive director of the Mayor's Committee on Unity and other prominent church women.

State meetings of the Council this month will launch the program all over the nation.

Religious Artillery

Protestant Leaders Blast Prejudice of American Citizens

By ALMA POLK

(Special to The Courier)

COLUMBUS, Ohio—Heavy verbal guns of spokesmen for the National Congress on Home Missions rumbled out to blast prejudice against Negroes harbored by U. S. Protestants during week-long sessions which were concluded here last Friday. The Rev. James W. Parish, minister of Shiloh Baptist Church in this city, and the Rev. Dr. Douglas Horton, secretary of the General Council of the Congregational Christian Churches, described the mistreatment of American minority groups in telling salvos against bigotry within the Protestant denominations.

Speaking before a national convocation of urban churches, then Rev. Mr. Parish asserted that white Protestants have "too often viewed with alarm" the influx of Negro residents that changes Protestantism from a struggling minority to an overwhelming majority.

"Actually, the situation should be viewed not as a catastrophe but as an opportunity," he declared. "Protestants must face frankly the questions of racial segregation in their churches and racial restrictions in their church-supported schools."

The minister pointed out that Protestants seldom avail themselves of the services of Negro ministers, professional workers, and administrative personnel. As a solution, he said, Protestant churches should "use to the full the abilities and insights of their Negro members" and integrate their constituents of color on a basis of equal consideration "into all levels of denominational life, but particularly the policy-making bodies and denominational staffs."

The churches should also encourage non-segregated residential living, schools, recreation and fair employment practices, he observed. "Because the segregated church in American cities is largely a reflection of the segregated community."

"HARD TO BEAR" I. moving from the South to the North, the minister stated that the Negro has moved from a rigid racial caste system of personal restrictions to an impersonal system of segregated living and job discrimination. Even though his northern-style discrimination is impersonal "it is almost as hard to bear," he added.

The Rev. Dr. Horton, addressing the Congress of Missions, shot at the mistreatment of minority groups in the United States, declaring that such policy is a "disease" and not actually an integral part of democracy.

"Racial bias expresses itself in this country all the way from our national capital and the greater cities of the North, where a Negro is not admitted to the best hotels and restaurants, to the small towns and some parts of the nation where your fellow citizens and mine sometimes capture a Negro held to be a criminal and without semblance of democratic trial kill him in cold blood."

Such an act stains the reputation of the whole country and makes our claim to being a nation with liberty and justice for all seem somewhat empty. In arguing with Russian sympathizers, I have always found my position weakest at this point. "Our job as Christians is to ask what rights God has given to man and then to see to it that they are maintained or established in our country."

The speeches were delivered at the first gathering of home mission leaders in twenty years. Leaders of twenty-three denominations met at the congress which convened from Jan. 24-27. Earlier in the week, representatives from thirty denominations discussed church work in the larger cities. Both sessions were interwoven and national in scope.

WHITE PASTOR AT LOUISVILLE CONDEMNS CHAUVINISM FOUND IN WHITE PROTESTANT CHURCH

Black Dispatch
**Says If This Generation Fails, No Chance to
Save Democratic Living**

FEELS SPIRITUAL HUMILIATION

LOUISVILLE, Ky. — (ANP) — It is a shame that Louisville churches do not open their pews to Negroes, the Rev. Robert T. Weston, pastor of First Unitarian church, last week told a joint meeting of the National Conference of Christians and Jews and Pi Tau Pi Jewish social fraternity.

He remarked:

"I am humiliated that no colored persons are welcomed into the churches of Louisville, not even my own."

"I hope you will help change that blot upon our community. I don't see how we can talk of brotherhood while that condition remains. Some restaurants have more religion than our churches because whites and Negroes both can dine there."

Rev. Weston became a pastor in Louisville four years ago after serving as a navy chaplain and also heading churches in the North.

Also speaking on the program was Lt. Col. Paul H. Maurer, the "armour plated" chaplain of the Third Armored Division of Fort Knox, and John T. Kenna, Kentucky director of the National Conference of Christians and Jews.

Col. Maurer said in reference to his chaplain service in the Third division:

"Call it the Fort Knox experiment, if you will, but it is working throughout the service. The program of decent human relations under the guidance of Gen. R. R. Allen is daily bearing tangible results."

He noted that a Negro major was in command of chaplain services when he was absent. This major, he said, has oriented all white officers reporting there.

Kenna said, "If this generation fails, then we will have no other chance to save democracy in the modern world."

The meeting was held in honor of four chaplains of three faiths who died heroically when the Army transport *Dorchester* sunk by a German torpedo in 1945.

PROTESTANTS FORM NEW CHURCH GROUP

James
**29 Denominations of 32 Million
Members Knit Together
Into National Council**

ACTION PLANNED 9 YEARS

James
**8 Interchurch Units Merge—
4,000 Pray for U. N., U. S.
and Soldiers in Korea**

New York Times
By GEORGE DUGAN
Special to THE NEW YORK TIMES

CLEVELAND, Nov. 29—A new era in American Protestantism began here this morning when 600 church leaders representing twenty-five denominations and four Eastern Orthodox bodies brought into existence the new National Council of the Churches of Christ in the United States of America.

The solemn Act of Constitution, which knit into one cooperative unit an estimated 32,000,000 churchgoers, came precisely at 11 A. M. when the Rev. Dr. Franklin Clark Fry, president of the United Lutheran Church and convention chairman for the opening session, intoned the constituting words to a hushed assembly of almost 4,000 delegates, consultants, observers and guests.

"I declare," he said, "that the

National Council of the Churches of Christ in the United States of America is officially constituted. Let us now dedicate it to the glory of God and to the service of mankind."

Formation of the new council followed nine years of planning. It represents the consolidation of eight major interdenominational agencies, including the Federal Council of the Churches of Christ in America.

The colorful ceremony of constitution, held in Cleveland's public auditorium, began at 9:30 A. M. with a procession of church dignitaries garbed in clerical vestments.

A Cross of Tables

As the procession approached the front of the auditorium the first group of denominational delegations took their places at a huge white cross formed of tables directly in front of the stage. The delegations that followed were at red-covered tables flanking the cross. The heads of the twenty-nine church bodies and the eight agency representatives proceeded onto the stage itself.

As the processional music faded, Bishop John S. Stamm of the Evangelical United Brethren Church and former president of the Federal Council of Churches called for a moment of silent prayer "for the United Nations, for our nation, and for those now engaged in the critical Korean struggle."

After the call to the meeting had been read by the Rev. Dr. Hermann N. Morse, secretary and acting chairman of the council's Planning Committee, Dr. Fry asked each denominational head to sign the constituting document, which had been placed on a white-draped rostrum in the center of the stage.

When the last church leader had signed, the representatives of the merging groups handed to Dr. Fry papers merging their identity into the National Council.

Oxnam Asks Message

As one of the first items of business, Bishop G. Bromley Oxnam of the New York Area of the Methodist Church proposed that the new council send a message to President Truman and Trygve Lie, Secretary General of the United Nations, assuring them of the prayers of the convention "in this critical time."

Bishop Oxnam also moved that the chairman of the assembly appoint a committee to consider the advisability of drafting a statement on the present international situation for submission to the delegates. Both proposals were referred to the Business Committee for later floor action.

As the session drew to a close, the Rev. Dr. Samuel McCrea Cavert, former general secretary of the Federal Council of Churches, announced to the delegates that Secretary of State Dean Acheson had been forced to cancel his en-

gagement to speak before the assembly tonight because of the Far Eastern situation. Mr. Acheson's speech, broadcast from Washington over four networks, was brought to the convention floor by amplification.

Prior to the Acheson broadcast, the Rev. Dr. Edward H. Pruden of Washington, president of the American Baptist Convention and chairman of the evening session, led the assembly in a prayer of intercession for the United Nations and the people of the United States.

Merging Agencies Listed

The merging agencies were the Federal Council of the Churches of Christ in America, the Foreign Missions Conference of North America, the Home Missions Council of North America, the International Council of Religious Education, the Missionary Education Movement of the United States and Canada, the National Protestant Council on Higher Education, the United Council of Church Women and the United Stewardship Council.

The constituting denominations were the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the American Baptist Convention, the Augustana Lutheran Church, the Church of the Brethren, the Colored Methodist Episcopal Church, the Congregational Christian Churches, the Danish Evangelical Lutheran Church, the Disciples of Christ, the Evangelical and Reformed Church.

Also the Evangelical United Brethren, the Evangelical Unity of Czech Moravian Brethren in North America, the Five Years Meeting of Friends, the Friends of Philadelphia and Vicinity, the Methodist Church, the Moravian Church (North and South Provinces), the National Baptist Convention, United States of America, Inc., the National Baptist Convention of America, the Presbyterian Church in the United States, the Presbyterian Church in the United States of America, the Protestant Episcopal Church, the Reformed Church in America.

Also the Rumanian Orthodox Episcopate of America, the Seventh Day Baptists General Conference, the Syrian Antiochian Orthodox Church, the Ukrainian Orthodox Church of America, the United Lutheran Church in America, the United Presbyterian Church of North America and the Russian Orthodox Church in America.

Rural Church Dept., Drew Theological Seminary
 Home Missions Council of North America
 Phelps-Stokes Fund

Church Group Finds Negroes Better Housed On Dixie Farms

BY ALVIN E. WHITE

Written for Scripps-Howard
 Newspapers

In the South's rural areas, the little one-room sharecropper's cabin has practically disappeared. This is the sense of a report made recently by a joint committee directed by Dr. Ralph A. Felton of the Rural Church Dept. of Drew Theological Seminary.

Associated in the study, which covered 17 counties in eight Southern states with heavy Negro Protestant populations, were the Home Missions Council of North America and the Phelps-Stokes Fund of New York.

Between March and August of last year, 1542 Negro families were questioned on their standards of living, their methods of farming and their church relationships and activities.

One-Room Cabin Myth

Dr. Felton's report says: "Almost all the houses visited were frame.

Occasionally a house was built of concrete blocks. The one-room Negro cabin is now a myth. Of 1481 homes we visited, only four had one room, and they were all in one Alabama county. The little one-room sharecropper's cabin is a good illustration of bad publicity. The houses are still inadequate, but not bad."

Average size of the homes varied according to whether the family was an owner-family or a tenant-family. In the former group, homes averaged five rooms, and in the second group, about four rooms.

More rural Negroes occupied four-room houses than any other group. The Virginia homes were the largest, with those in North Carolina second in size.

Most Electrified

Most of these houses are electrified. "The phrase, 'welfare state' is being used as a condemnation of government aid to agriculture and industry," the report says. "This matter of government help has fallen into disrepute because shoddy politicians have used it," the report adds.

Among Negro home and farm owners in rural areas of the South, 71 per cent have electricity as compared with the national average of 78 per cent.

Race Adventists Contributed \$1,812,512 to Church in '48

75 Delegates at 2-Week 7th Day Adventist Confab

NASHVILLE—Appropriations totaling \$29,000 for the support of Riverside Sanitarium, near Nashville, Tenn., and Oakwood College, Huntsville, Ala., were included in the \$15,915,955 budget voted by Seventh-Day Adventist church leaders at their annual council in St. Louis last month.

The budget for 1950 includes appropriations for the operation of the church's General Conference, which has its headquarters in Washington, D. C., and funds totaling \$8,996,102 for the support of the Adventist foreign missions program around the world.

THE 23,895 NEGRO constituents of the church in the United States contributed \$1,812,512.41 in tithes and offerings to the support of the denomination in 1948, it was reported by the Rev. George E. Peters, who has oversight of work among Negro members in North America. During the year a membership gain of 1,776 was made.

In an address delivered before the 400 church officials attending the council from many parts of the world, the Rev. Mr. Peters declared that "the signs given in Bible prophecy that the coming of Christ is near are fast fulfilling."

The church leader reminded the group of the "continuous evidences of God's leadership" and urged them to "hold fast their confidence in God's promise of a better world."

NEGRO ADVENTISTS

GIVE \$271,616

IN OFFERINGS

GLENDAL, Calif., March 13—

Twenty-three Seventh-day Adventist Negro congregations in the Pacific Union Conference last year gave \$271,616 in offerings, it was reported by Owen A. Troy, departmental secretary. Of this amount \$69,547 was given for foreign missions.

The church leader compared this with \$666 contributed by 26 members of the first colored church in the conference which was organized in Los Angeles, in 1908.

Believing that all Christian groups should view 1950 as a Holy Year, Adventists are stepping up their program of evangelism with emphasis on personal evangelism by lay members, Elder Troy stated. The gospel of Jesus Christ is the only way out in this frightening atomic age, the Adventist official stated.

Membership Growth Up From 50 to 100,000

Since 1886, Contributions, \$50 to 6 Million

SAN FRANCISCO.—The color conference; the Rev. A. D. Laing and the Rev. E. C. H. Reid, Jamaica; the Rev. G. Sablier, Haiti; the Rev. M. D. Birmingham, Haiti; the Rev. A. A. Ward, South Caribbean got under way here July 10. Continuing for two full weeks, the Adventist conference will feature reports from 68 countries and island territories.

More than 75 colored delegates were on hand from North America, the West Indies and Africa. Two polished, well-groomed tribal chiefs from the Solomons and the Fiji Islands were easily the most picturesque figures of the convention.

The Rev. William H. Branson, missionary to Africa, was elected president. The report of operations among colored members was given by the Rev. George E. Peters, high ranking secretary since 1941. The American colored membership, he pointed out, has grown from a mere 50 in 1886 to more than 25,000.

100,000 in World Area

There are some 100,000 colored Seventh-day Adventists in the world area. Their contributions have grown from \$50 a year to more than \$6,000,000 in a four-year period. They now have officials and representatives on every level of denominational work.

Colored presidents of conferences and missions along with their working staffs are seeing important developments in the work of the convention delegates mapped out a world-wide missionary, medical and educational program for the next four years. They will spend more than \$27,000,000 for missions.

Convention reports came through on the nation-wide Mutual broadcasts featuring the Rev. Ratu Semi Vulooa, of the Fiji Islands and the Rev. Saso Rore of the Solomons. Other colored representatives from outside the United States were the Rev. H. S. Walters, British West Indies Church Con-

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Religious News

Report Of Negro Adventists, Record Of Substantial Gains

By NORA HOLT

The progress of Negroes in the Seventh-day Adventists church in North America has been excellent, according to a report given by G. E. Peters, secretary of the North American Colored Department of the church.

Figures on the substantial growth of the department since 1941, reveal a gain of 10,504 in membership, which now totals more than 25,000. Tithes from 1941 to 1945 exceeded three million and from 1946 to 1949, more than four million. Mission offerings reached more than two millions and raised for church expenses, the sum amounted to \$260,000. Ordained ministers have risen to 165 as compared to 73 in 1941. Bible instructors now number 30. There were no Negro conferences in 1941 and today there are six.

The Message magazine, the North American Informant, published through the Southern Publishing Association of Nashville, is edited by L. B. Reynolds, and has sold as high as 260,000 copies in one edition.

Institutions include the Riverside Sanitarium and Hospital in Nashville, and Oakwood College, F. L. Petersen, president. The college has a student body of 411, with 1,000 acres of land, 720 under cultivation; 12 college buildings, and 16 cottages and apartments for teachers. The property is valued at \$697,832. The above figures show the rise of the Negro in the church since 1886, when the membership was 50, and tithes were \$50.

The Blessed Martin Center in New Haven, Conn., was established in 1942 as a diocesan project "for the social and religious welfare of the Negroes of New Haven," said its director, the Rev. Peter T. Gerety, in a talk recently at the Catholic Interracial Council, 20 Vesey St., N. Y.

The center is located at the corner of Dixwell Ave., and Webster St., the heart of the New Haven colored section, where two-thirds of the city's 10,000 Negroes live within a half-mile radius of the center. When founded, the center was given a two-story

brick building—an abandoned police station—for headquarters. Now its facilities include a chapel, recreation hall, rectory, meeting rooms and offices.

Religious activities include the celebration of Mass, administration of the sacraments, and religious instruction. Social and recreational programs include social service work, a library, handicraft classes, basketball, shuffle board games, dinners, parties and picnics. An example of the work of the center was shown by Father Gerety's encouragement to Negro girls to apply for nursing positions at St. Raphael's Hospital, where several were admitted and later graduated. Previously there were no colored nurses at the hospital, due to the fact that none had applied because they thought they would not be accepted. A woman's interracial Communion Breakfast is scheduled for this month.

George S. Schuyler, New York manager of the Pittsburgh Courier, spoke at the September 14 forum of the Catholic Interracial Council on the impression of a delegate to "The Congress for Cultural Freedom." He participated in the Congress held in Germany and discussed "Freedom in the Light of Communism and Democracy." He spoke of "The Status of the Negro" and "The Artist in the Totalitarian Society."

Rev. Sarah Wilson, 666 Putnam Ave., Brooklyn, was recently named pastor of Alpha Pentecostal Church, the first woman to serve in that capacity. Trustees elected were Jesse Gathers, Hilda Mitchell, Rachel Williams, Sarah Wilson, Henry Jefferson and George Wilson. Chas. R. Lewis was named attorney and legal advisor.

Nazarene Congregational Church, Patchen Ave. and McDonough St., Brooklyn, will launch its mammoth building fund drive with a Fall festival Saturday, Sept. 23. Dinner will be served from 4 to 8 p. m. and the main event will begin at 8, with a musical program and square dancing. Thelma Carpenter, famous Broadway singer, is scheduled to appear, and there will be

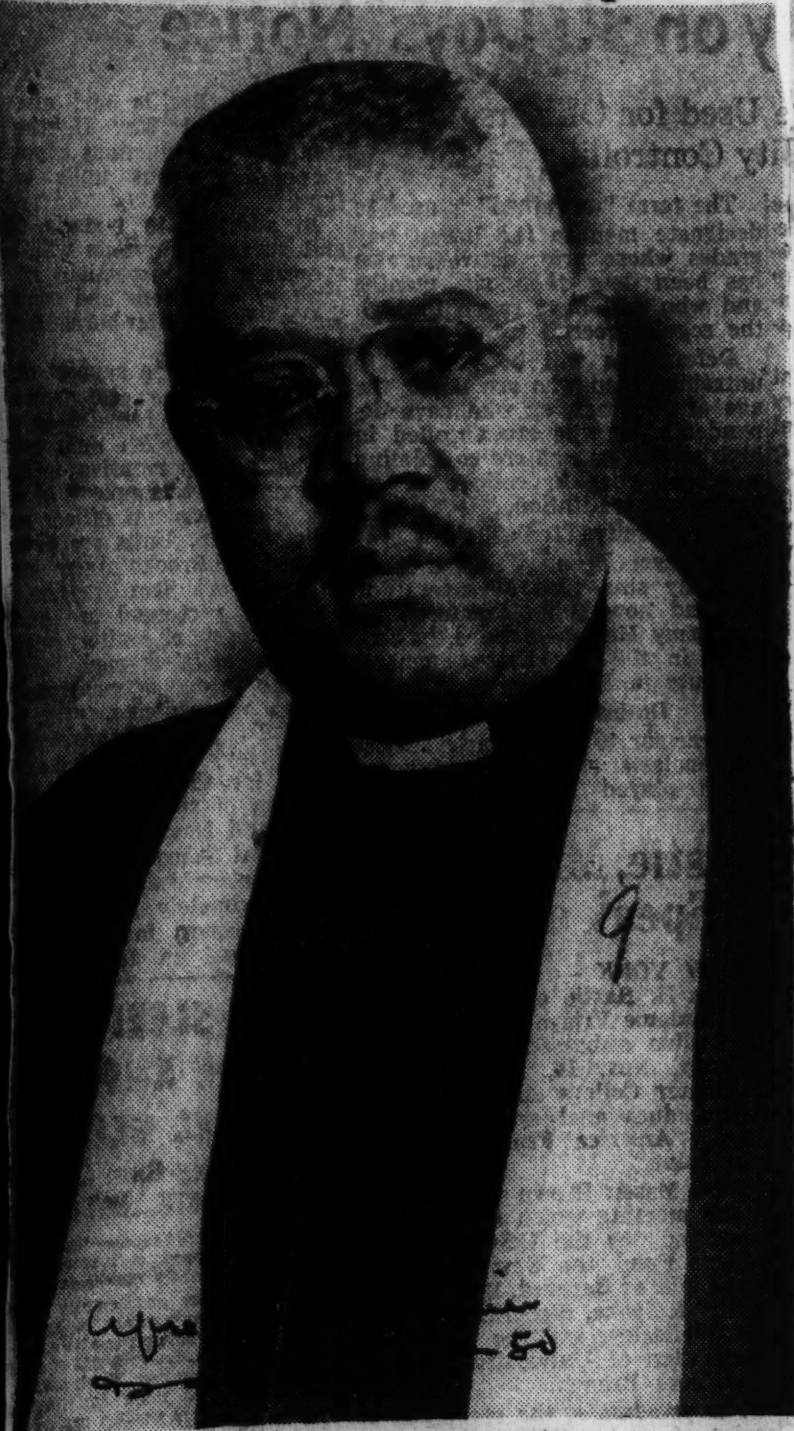
other modes of entertainment. The Rev. Albert L. Scott, pastor, The committee includes Mesdames Beatrice Yeates, Fannie Hudnell and Mrs. Griffith.

Evangelist Madame Rhoda has returned from a trip to Nashville to visit relatives. While there she was received in a number of the churches and visited the publishing houses, universities and hospitals. . . . Madame Bertha Sykes, a member of Madame Rhoda's Health Group, is ill at Lincoln Hospital, Ward 3 W.

The Ethiopian Hebrew Falasha Congregation, 1018 Trinity Ave., Bronx, organized by Rabbi Woods, spiritual leader, will for the first time in its history, celebrate Yom Kippur on Wednesday, Sept. 20.

Mrs. Effie T. Battle recently returned to Brooklyn after a speaking tour in the South where she also spent several weeks at Okolona College, Miss., founded by her late husband, Dr. Wallace A. Battle in 1902. A conference of Church Workers with delegates from seven states, directed by the Rev. Tollie L. Caution, was held at the college this summer. Also a summer school for teachers and veterans was in session. Mrs. Battle addressed the conference and told the story of the college from its founding to the present. The school is now one of the outstanding institutions of the American Church Institute of the P. E. Church. Under President W. Milan Davis, the college is spreading its influence over 200,000 people in the territory.

Elected UAME Bishop



BISHOP DAVID M. HARMON

Harmon Elected UAME Bishop

CAMDEN The Rev. David M. Harmon, pastor of the Union American Methodist Episcopal

presided over this district previously, was transferred to the 3rd and 4th Episcopal Districts, comprising Maryland, District to Columbia, Virginia, and Alabama.

Bishop Retires

The Rt. Rev. B. M. Fernanders, a former native of Camden, now of Philadelphia retired from active duty as a bishop over the 1st Episcopal District comprising Pennsylvania and Delaware.

He was succeeded by the Rt. Rev. O. W. Forward.

Bishop Harmon is married to the former Miss Mabel Brown of Kenneth Square, Pa., a school teacher in Avon Grove Consolidated School System, Pennsylvania. He will continue his duties as pastor of the Union AME Church here until the annual conference meets.

One of the guest speakers at the General Conference was Dr. Oscar J. Chapman, newly elected president of Delaware State College. He gave the educational address at the Wednesday evening session, Oct. 18. He and the newly elected bishop were boys together and both are natives of Stockton, Md.

Youth Unit Formed

The youth department of the denomination was re-organized to include more fully the religious, social, and economic welfare of the young people. The young people will formulate the plans of this agency.

A commission to unify church groups was instituted and Bishop Harmon was appointed chairman of it.

Church here for 14 years, was elected bishop of that denomination at the 34th general conference held at the Welsh St. UAME Church, Chester, Pa., Oct. 17-24.

The Rev. D. Edward Hackett, was host pastor. Bishop Harmon was consecrated on Sunday morning, Oct. 22, and will preside over the second Episcopal District, composed of New Jersey, New York, and New England.

The Rt. Rev. J. P. Predow, who

No Segregated Seats in This Raleigh, N.C., Church



Pro-American Jan 1-28-50
Members of this United Church, Raleigh passed a resolution stating that all persons can continue to sit in any seat in their church regardless of race, color, cred or social standing. The members stated that they do not anticipate an interracial church membership in the near future.

9 1950

National
**NATIONAL UNITY MOVEMENT SOUGHT BY
MRS. RALPH J. BUNCHE & MRS. ROHDE**

United Council of Church Women

NEW YORK — (ANP) — Mrs. Ralph J. Bunche, wife of the former UN Acting Mediator in the Palestine dispute, and Mrs. Ruth Bryan Rohde, one-time U. S. Minister to Denmark, now a member of the U. S. delegation to the UN last week helped launch a nationwide program to put a million American Protestant women on record for Christian unity throughout the world.

At a meeting in the offices of the interdenominational United Council of Church Women, the group signed the "Ecumenical Register of Church Women" on which the million are to be enrolled.

The project, also called the "First Million," is sponsored by the United Council, an organization made up of women of every major Protestant denomination in state and local councils across the country.

at 1-14-50
The Ecumenical Register is planned as a demonstration of Women's interest in the ecumenical church, the movement for world-wide Christian cooperation, according to Mrs. Harper Sibley, president of the United Council.

Negro Role in Race Study World Church Council Votes to Include Whites and Negroes in Mission to Africa

Demanded by Atlantant

TORONTO, Ont., July 14 (AP)—The World Council of Churches voted unanimously Friday to send a delegation of whites and Negroes to South Africa to help seek a solution of the racial problem there.

The policy-making Central Committee of the Council, the largest international body of Protestant and orthodox faiths, agreed to the action after prolonged debate at its annual meeting on the University of Toronto campus.

How the Dutch Reformed Church in South Africa would react to inclusion of Negroes appeared uncertain.

South African and some European delegates sought to sidestep inclusion of Negroes among the representatives.

In spearheading the move for inclusion of Negroes, Dr. Benjamin E. Mays, Negro president of Morehouse College, Atlanta, declared:

"The Dutch Reformed Church's support of segregation (in South Africa) is a gross misinterpretation of Scripture and theology. They are doing nothing but laying the foundation of Communism in South Africa."

Mays, a representative of the National Baptist Convention, said he wished to speak for 8,000,000 Bantus in South Africa "who never have a chance to speak for themselves." He declared the 2,000,000 Europeans in South Africa represent "a mighty minority imposing its will."

"At least in the United States the racial situation isn't getting worse," he said, while in South Africa he declared it was deteriorating rapidly.

Dr. D. J. Marais, a representative of the Dutch Reformed Church in the Transvaal, expressed disagreement with Mays. He said he had explained at a closed session earlier this week why a white delegation should be sent to South Africa.

"The press hasn't had an opportunity to hear the other side of the question," he said. "It will only present one side—Dr. Mays' side."

The World Council of Churches has a membership of about 160,000,000 in 44 countries.

By Charles Mercer

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Church Leaders Clash

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Press Conference Urged

The Rev. Leslie E. Cooke, of

London, representing the Congregational Union of England and Wales, asked how reporters could be expected to present the South African viewpoint when they had not been permitted to hear it. He proposed a news conference for the South African delegates, but his proposal had no result.

Dr. J. Earl Moreland, of Ashland, Va., president of Randolph-Macon College and a delegate of the Methodist Church, endorsed Mays' views. He said an interracial delegation was a Christian approach to the problem "and the only realistic approach."

Charles P. Taft, of Cincinnati, Ohio, representing the Protestant Episcopal Church, presented the resolution as chairman of a subcommittee on international affairs. In answer to a host of demurring questions by European delegates, he declared, "American delegates can speak with authority on the matter of racial relations and delegates from other countries can't speak with any authority at all."

The committee also approved today a letter of sympathy to Christians in Korea. It followed a statement of approval yesterday of United Nations intervention in Korea as a police measure.

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Negroes Share Church Inquiry On South Africa

World Council to Send Them

on Delegation Seeking Race Problem Solution

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